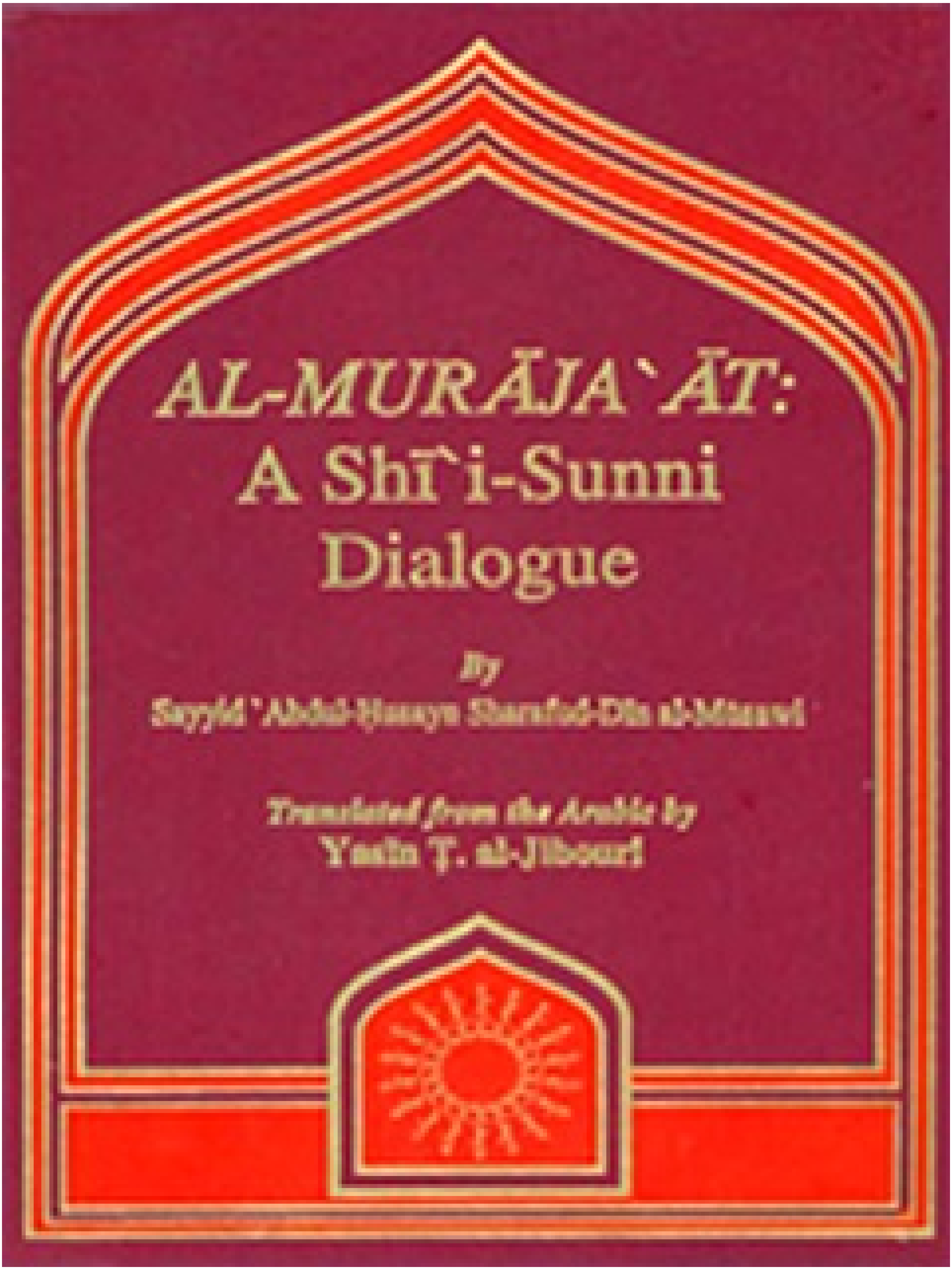

AL-MURĀJA`ĀT:
A Shī`i-Sunni
Dialogue
By
Sayyid `Abdul-Ḥusayn Sharafud-Din al-Musawi
Translated from the Arabic by
Yasin Ṭ. al-Jibouri

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Preface

Only a few names of men, who were distinguished for their gifts and genius which lifted them

to the highest peaks of recognition, are etched upon the horizons of our Islamic world. Such

.names, like bright stars, have kept glittering in the depth of the skies

As for those whose names are portrayed in every horizon of the Islamic world, these, ,indeed

are even fewer. They are a minority. They are none other than those whom nature has

elevated, achieving such rare genius that made them unique throughout all Islamic .lands

,Among such people is our masterauthor

may Allah rest his soul in peace. The Supreme Will

has decreed to bless his knowledge and pen, producing from them the best .intellectual output

I may not exaggerate if I allow my pen to record this: the masterauthor

is advanced through

what he produced to the very front row of Shi`a scholars. The latter dedicated their entire

lives to the service of their religion and school of thought. He, therefore, deservedly occupies

.the front seat among the Muslim world's contemporary elite

Within such a limited undertaking, I do not find myself inclined to elaborate on what Sayyid

AbdulHusayn`

Sharafuddin had accomplished in life's spheres and undertakings. The task

may have been easier had the author being discussed been someone else. It would have been

easier had the author been among those men whose lives and works were limited. But a man

whose calibre is as vast as this author makes it very difficult for any writer to describe and be

fair to. When the writer stands for such an undertaking, he will surely feel as though he is

facing an entire generation reverberating with hues of life, overflowing from all sides and

directions. He can hardly refer each hue to its source except through research with full

responsibilities of logic and knowledge. This may even be beyond the capacity of trustworthy

.historians to tackle

Author's Biography

Birth and Upbringing

Sayyid `AbdulHusayn

Shrafuddin, may Allah expand his shade, was born in Kazimiyya

north Baghdad, Iraq) in ۱۲۹۰ A.H. for good parents linked to one another by kinship) and

united through a familytree

of good roots. His father is noble Yousuf son of noble Jawad son

of noble Isma`il. His mother is the virtuous Zahra daughter of Sayyid Hadi son of Sayyid

Muhammad `Ali, ending in a short kinship to Sharafuddin, one of the renown dignitaries of

.this good family

He grew up in a house for which the avenues of scholarly mastership had been paved, whose

pillars were erected upon renown dignitaries of good reputation, whose favour and services

.are acclaimed and appreciated throughout the Islamic world

He grew up in that lofty house, nurtured in the gardens of knowledge and ethics, ascending

the heights of dignity. When he reached tender adolescence, he became fully acquainted with

the causes of goodness, the following of which made him the embodiment of virtue. Upon

making his first stride in the scholarly life, he was distinguished by notable accomplishments

and achievements. His students and admirers kept him company. He had a reverberating voice

in the learning centers of Samarra and al-Najaf alAshraf

.where he achieved distinction

Ever since that day, his star had always been shining amidst the circles of knowledge, its light

extending far and wide as his knowledge expanded. He advanced his stages until the scholarly

life was cultivated for him at the hands of many a genius among the pillars of -knowledge in al

Najaf alAshraf

and Samarra such as Tabataba'i, Khurasani, FathAllah

,alAsfahani

Shaykh

,Hasan alKarbala'i

.and many other renown pillars of religion and imams of knowledge

At `Amila

When his maturity received recognition, his star in the circles of research and meetings of

,debate and learning started shining, he, at thirtytwo

,went back to the mountain of `Amil

,south Lebanon, dignified, renown, selfsatisfied

.promising, articulate, glowing in brilliance

The day of his arrival was memorable. `Amila sent her sons to welcome his arrival, so

luminous in lands and skies, welcoming him in demonstrations containing men of scholarship

and public leadership, up to the borders of the mountain from Syria's highway, celebrating as

.though it was `Id

His Reforms

A new life started in `Amila aiming at strict implementation of religion, improvement of manners, the strengthening of right with might, kindness to the weak, the enjoining of right and the forbidding of wrong, comfort with the masters of religion and humbleness towards the men of knowledge.

His Eloquence

His eloquent lectures and terse methods of directives had the largest share in producing the much desired reform. This comes as no surprise when we know that the Sayyid possessed such an eloquence of speech which made him the envy of Arabia's orators. Religion, scholarship and ethics are all proud of him.

He was great, besides his eloquence, in choosing the jewels of his thoughts, the garbs of his opinions which he masterly fitted and organized, breathing life into whatever he desired of arguments, explanations, logic, expositions, additions, and into all his works which are organized through harmony and equilibrium.

His Services

As regarding his contributions to the struggle against foreign colonialism, you may elaborate

on these as you please. This undertaking does not allow us to go into such struggle in ;detail

however, I may summarize it in one statement: His great services during the Turkish ,regime

,then the French occupation, then the postindependence

were simply extensions of the

movements of liberation. He raised their level of effectiveness and directed them towards the

noble objectives of securing justice and stability, thus bringing fresh hope to the masses. All

authorities during these regimes, however, spared no effort to oppose him and undermine his

plans through the implementation of whatever plots, persecution and harmful means they

.could improvise

The calamities from which this great imam suffered while trying to make his people happy

may not have been endured except by the most outstanding Arab chiefs and leaders, those

.who struggled heroically and suffered a great deal in the process

I do not need to elaborate on the surprise the occupying French authorities had in store for

him when they felt sick and tired of him. They instructed some of their hoodlum hardliners to

assassinate him. Ibn alHallaj

suddenly broke into his house when he, together with members

of his family and kin, had none of his supporters around. Allah the Glorious and Sublime

willed for him the opposite of their will. He kept their evil away from him, and they retreated

in humiliation, stumbling in their failure and shame. As soon as the news of this surprise

attack was broadcast in `Amila, crowds rushed to Sur from each and every direction in order

to be under the command of their master as to what to do about that incident. Yet the Sayyid

.dispersed them after thanking them, advising them to simply overlook it

This incident was succeeded by many, many other similar ones. The gap became wider, and

dissension exploded until, eventually, the Sayyid, together with his kith and kin among the

chiefs of `Amila, had to seek refuge in Damascus which he reached despite the French army's

attempt to close the highway in his face. The aggressive authority was chasing him with some

of its armed troops in order to forbid him from reaching Damascus. When it lost hope of

capturing him, it went back to set his house in Shahur on fire, leaving it in ashes strewn in the

air; then it set its hands on his big house in Sur after allowing the sinful hands to plunder and

loot it until they left nothing valuable or otherwise in it. The most damaging in that tragedy

was the burning of the Sayyid's library with all its precious books and most distinguished

works including nineteen of his own which were still handwritten

.manuscripts

Then he travelled to Egypt during the climax of upheavals which inflicted the region. When

he arrived there, the Egyptians warmly welcomed him and recognized him in spite of his

disguise behind a kaffiyya and iqal, outfits common to the bedouins of the desert. He took in

Egypt certain stands which attracted the attention of the elite among the scholars of

knowledge, the pillars of literature, and the men of politics, according to the demands of his

.revered personality

That was not his first visit to Egypt. Egypt knew him eight years earlier when he visited it at

the close of ١٣٢٩ A.H., staying in it till the year ١٣٣٠ A.H. during a trip in pursuit of

knowledge. He met then with the researchers and masterminds

of learned Egyptians. After

,that, he and Shaykh Salim alBishri

,the then rector of alAzhar

met quite often and

exchanged discussions dealing with the significant matters of Kalam (logic) and Usul (basics

of jurisprudence). Among the results of those meetings are the Muraja`at with which we are

.dealing here

His Quest for Knowledge

Noting the preface above, you may first get the impression that the social problems

surrounding him have diverted his attention from pursuing knowledge and kept him away

from literary work. In fact, anyone who is inflicted as our Sayyid was is normally diverted

from attainable knowledge and authorship. The problems surrounding him would have indeed

limited his chances to look into the library, or to write. But the fact is that his time is ,blessed

.his heart is spacious, and his mind is powerful

While dealing satisfactorily with the problems which he encountered, he also quenched his

thirst for knowledge. He obtained from his library the portion of knowledge his practical life

demanded. Ever since leaving alNajaf

,alAshraf

,he continuously kept researching, reading

writing and debating. During his leisure hours, he daily went to his library in order to find his

peace of mind in its subjects and forget whatever busy and exhausting life lay beyond its

.precincts

His Works

`AlMuraja (١

at is but a true specimen of his writing, and I cannot tell you enough about it

here. His own tongue is indeed much more eloquent and outspoken than mine. It was printed

`at al

Irfan Press, Saida (Lebanon), in ١٣٥٥ A.H., and all its copies were immediately sold

out. It was translated into Persian, and I have heard that it has been translated into English by

.Dr. Zayd, an Indian, and also into Urdu

٢) Al Fusul Al Muhimmah fi Tal'if Al Ummah ["The Important Chapters in Unifying the Nation"] is one of the best Islamic books which deal with controversial matters regarding which Sunnis and Shi`as dispute in the light of Kalam, reason, deduction and analysis. It was finished in ١٣٢٧ A.H. and was twice printed in Saida, `Amil mountain. The text of its second edition (١٣٤٧ A.H.) was increased. In its own subjectmatter, Al Fusul Al-Muhimmah fi Ta'lif Al-Ummah suffices for an entire library. It contains ١٩٢ small size pages.

٣) Ajwibat Masa'il Musa JarAllah ["Answers to Musa JarAllah's Questions"]. Although small in size, this is a magnificent book of tremendous knowledge. As the title suggests, it contains answers to twenty questions put forth by Musa JarAllah to Shi`a scholars. He thinks they include some embarrassing questions such as why Shi`as consider some Companions kafir and denounce them, and the allegation that Shi`as altered the text of the Qur'an and made Jihad unlawful, and also matters like Bada' (change of destiny by Allah), mut`a

temporary marriage), bara'a (dissociation from the enemies of Allah), `awl (a law of)

inheritance adopted by the Sunnis), etc. His answers were most authentic, derived from

abundant knowledge and based upon proofs and logic, leaving no room for doubt. It has an

Introduction about the call for unity and a Conclusion regarding the ignorance of those who

raise such issues and propagate such allegations about Shi`a literature, and also of the

`confusion which exists in some Sunni books. It is in ۱۵۲ small pages, printed at al

Irfan

.Press, Saida, in ١٣٥٥ A.H./١٩٣٦ A.D

'Al Kalimah Al Gharra' fi Tafdil alZahra (۴

.["'The Convincing Statement in Preferring alZahra"]

Its ۴٠ halfsize

pages have combined with the text of the second edition of Al Fusul

.alMuhimmah

It contains the deepest studies. It is most authentic in style and derivation. It

.testifies to the overflow of the writer's pen, his fountainhead

` Al Majalis Al Fakhirah fi Ma'atim al (۵

Itrah Al Tahirah ["The Magnificent Commemorative

Speeches in Honour of the Purified Progeny"]. The Introduction to this book has already been

printed. The total number of its halfsize

pages is ٧٢. The author explains in it the philosophy

of conducting commemorative Husayni ceremonies, and the secrets of the Taff martyrdom are

.very nicely and precisely explained

Abu Hurairah, printed in ١٣۶۵ A.H. at Al-` Irfan Press, Saida. It is a new method in (۶

authorship and a victory in the world of biographies because of its absorbant .analytical style

In its depth and style, it may well be compared with the most respectable works of its

category. It deals in the light of knowledge and reason with the life of Abu Hurairah, ,his time

circumstances, friends, traditions, and the special attention meted to him by the six sahih

.books which quote his traditions

Bughyat Al-Raghibin ["Quest of the Willing"] is a unique family manuscript tracing (۷ the

Sharafuddin family tree and close relatives. It stands as a grand, magnificent and excellent

work among the literature of diaries in its own accomplished method of classification. He

,narrates in it the biographies of some renown masterauthors

as well as their times and

circumstances. You will, therefore, find it an excellent and interesting literary book, nay, an

.entire history of generations and dignitaries

Thabt Al Athbat fi Silsilat Al Ruwat ["The Ultimate Proof in the Chain of Narrators"]. (٨ In

this book, the author lists his mentors among renown Muslim sects in a sequence which goes

back to the Prophet (pbuh) and Imams (as), to works and their authors traced through various

numerous avenues. He narrates some of them by way of reading or hearing, or depending on

the authority of renown men belonging to the Shi`a IthnaAsheri

or Zaydi creeds, as well as

;from renown Sunnis. To elaborate on all his methods here will require lengthy details

therefore, I content myself with referring to the contents of alThabt

which was twice printed

.in Saida

He has authored other books not mentioned above such as Masa'il Khilafiyya -["Caliphate

Related Issues"] and Risaleh Kalamiyya [Dissertation in Theological Philosophy (i.e. derived

.(from `ilm alKalam

His Precious Lost Works

Besides all these immortal jewels, he has written other precious works. Had they not been

burnt or shredded during the ١٩٢٠ raid, they could have been included among the few

distinguished treasures of reason and thought. But alas; these were lost during such painful

events; therefore, the institute of knowledge has suffered a severe loss. I wish our master's

time will extend in order to compensate by bringing them back to life anew. Here we list them

as the author does at the end of his commentary on AlKalemah

'AlGharra

The Precious)

:(Word

Sharh Al-Tabsirah ["Explicating the Tabsirah Book], i.e. Proofs in Fiqh Concerning (١

Enlightening Deductions: They are three bound volumes containing chapters on ,cleanliness

.justice, witness and inheritance

His commentary, in one volume, on the topic of Istishab from Shaykh alAnsari's (٢

letters

.(deals with the principles of jurisprudence (Usul alFiqh

["(Risaleh fi Munjazat Al-Marid ["Dissertation on A Sick Person's Road to Recovery (٣

.written in a rationalizing approach

.Sabil Al-Muminin, in three volumes, deals with the topic of Imamate (۴

Al-Nusus Al-Jaliyyah ["The Obvious Texts"] also deals with Imamate, and it contains (۵ forty

texts unanimously agreed upon by Muslims in addition to forty others narrated through Shi`a

.ways polished by analysis and philosophy

Tanzil Al-Ayat Al-Bahira ["Revelation of the Dazzling Verses"] also deals with the (۶ topic of

Imamate. It is written in one volume based upon one hundred Qur'anic verses revealed in

.praise of the holy Imams (as) according to sahih books

Tuhfatul Muhaddithin fima Akhraja `anhu Al-Sittah minal Muda``afin ["Ornament (٧ of the

Entertainers from the hadith Regarded by the Authors of the Six (sahihs) as `Weak'"]. This is

,a book totally new in its subjectmatter

.one the like of which has never been written before

Tuhfatul Ashab fi Hukm AhlelKitab (٨

The Companions' Ornament in Judging the People"]

.["of the Book

Al-Thari`a ("The Pretext") is a book rebutting alNabahani's (٩

.Badi`a

Al-Majalis Al-Fakhira ["The Excellent Sessions"] is a four-volume book. Its first (١٠ volume

deals with the Prophet's biography, the second with the biographies of ,AmirulMuminin

alZahra

and alHasan

as), the third with the biographies of Imam Husayn (as), and the fourth)

.with the biographies of the nine Imams, Allah's peace be upon all of them

Mu'allifu Al-Shi`a fi Sadr Al-Islam ["Shi`a authors at the Dawn of Islam"]. Some of (١١ this

.(book's chapters were published in Al-`Irfan mgazine of Saida (see Al-`Irfan, Vols. ١ ٢

Bughyatul Fa'iz fi Naql Al-Jana'iz ["The Winner's Quest in Coffin Bearing"]. Most of (١٢ this

.book's text was published in Al-`Irfan

Bughyatul Sa'il `an Lathm Al-Aydi wal Anamil ["Quest of the Inquirer about Hand (١٣ and

Finger Kissing"]. This is a scholarly thesis in literary and intelligent humour containing eighty

.traditions from our way and the way of others

Zakat al-Akhlaq ["Behavioural Purification"]. Al-`Irfan published some of its (١۴ .chapters

.Al-Fawa'id wal Fara'id ["The Benefits and the Rareties"] is a useful inclusive book (١۵

.His commentary on Bukhari's Sahih (١۶

.His commentary on Muslim's Sahih (١٧

Al-Asalib Al-Badi`ah fi Rujhan Ma'atim Al-Shi`a: ["The Witty Methods in the (١٨ Properiety

of Shi`as' Commemorations"] is a book based on logical and traditional proofs, and it is, in its

,subjectmatter

.a new production

He has written an Introductions, besides these, dealing with different topics some of which

.were lost while others were resurrected and are yet to be finished

His books are characterized by keen observation, vast investigation, inclusive ,research

authentic conclusion, good finish, honest quotations and interrelation

of chapters in qualities

.which wear the critic out and challenge the mischievous

His Manners and Gifts

,He is very patient, dignified, openminded

.gentle, brave, and highlyrespected

He inspires an

.awe which forces you to respect and love him even if you do not know him

He does not compromise justice, nor does he admit relaxation or leniency when an effort is

,exerted to counter injustice or wrongdoing

yet he remains humble, generous, maintaining a

.pleasant countenance

Evenhandedness

;has such a position within him that he is fair to both strangers and kin

.doing right is his motive and motto

,He is a model of piety, selfease

.clarity of conscience, and the speaking of what is right

Besides, he is wise in his views, far-sighted. He sifts people's temper and reaches the reality

and depth of affairs. He cannot be deceived by appearances, nor can he be cheated .outrightly

.He does not deviate from accuracy nor be tempted into hypocrisy

These good manners may have contributed to his accomplishments, influence, and true

qualifications. He is, then, counted among the most eloquent Arabs when he talks, the most

outspoken when he lectures, the most hearttouching

when he preaches, the most efficient in

implementing the law, the most fair in judgment and clarity of argument, and he is the most

.deep in philosophy of life

His Travels

In ١٣٢٩/١٣٣٠, he undertook a scholarly visit of Egypt, as we mentioned above. During that

visit he met with the most distinguished intellectuals in Egypt headed by Shaykh Salim alBishri

,alMaliki

the then rector of Al-Azhar Mosque. The outcome of meeting him and

.corresponding with him is this book which suffices to be the sweet fruit of that visit

By ١٣٣٨, he made his religiopolitical

migration about which you have learned a short while

ago. In it he visited Damascus, Egypt, and Palestine. In all these countries, he reaped the fruits

.of knowledge and delivered invaluable lectures

He was the first learned Shi`a to lead the thronged stampeding masses which assembled at the

Haram mosque (the Sacred Mosque) in the holy precincts of Mecca for prayers. It was the

first time that people in thousands openly prayed behind a Shi`a Imam without resorting to

.taqiyya

This is why the news of his performing the pilgrimage earned such a great fame that people

kept talking about it in all Muslim lands. King Husayn son of `Ali offered him the best

.welcome, and they met more than once and together washed the Ka`ba

By the close of ١٣٥٥ A.H., he visited the Imams' shrines in Iraq and had a reunion with his

family and kinfolk. On the day of his arrival, the Iraqi cabinet ministers, dignitaries, and

,chiefs, headed by his holiness Sayyid Muhammad Baqir alSadr

welcomed him and escorted

him the entire distance from Baghdad to Falluja's bridge in motorcades. At Kerbala

,and Najaf

he was met with a magnificent welcome from learned men as well as the general public. The

.similitude of that fantastic welcome is indeed rare

:I imagine him saying, when he reached the playgrounds of his childhood and youth

;Tears overcame me when the Tawbad did I see

...And it glorified the Merciful upon seeing me

It was only natural that he would burst into eager tears because of his anxiety to see such

heartcomforting

institutes, and the latter would glorify Allah while welcoming him, ecstatic

.at his arrival after an absence which lasted for many long years

Had he not left them satisfied? Had they not acclaimed him when he was filling their halls

?with the best that fills an institute thronged with outstanding students

Yes, indeed. They both exchanged passion, eagerness, anxiety and greetings. Such a purely

spiritual exchange was reciprocated by all elements of goodness and sincerity at ,Najaf

Kerbala, Kazimiyya and Samarra'. There were many merry and colourful celebrations from

which time had kept him away and obstructed him from seeing them and their distinguished

.dignitaries

His meetings with the distinguished pioneers of knowledge and research were full of benefits

.in the different scholarly branches of knowledge

He proceeded travelling from Iraq to Iran. In the latter country, he was blessed by visiting the

mausoleum of Imam Rida, peace be upon him. While he was en route, he passed by Qum and

Tehran and other Iranian cities. In all of those cities, he was met with all sorts of

welcome his

.beloved personality deserved

His Legacies and Construction Projects

He inaugurated his construction projects with a waqf Husayniyya which he built so (١ that

people might meet there on different occasions and circumstances to uphold the tenets and

receive religious education and spiritual guidance, and also to offer their prayers. Shi`as,

.when he visited Sur, did not have a mosque there

He erected, in the first stages, six stores at the city's entrance. He had a spacious (٢ house

built on their rooftops wherein he planned that it would hopefully be converted into the

desired school. Unfortunately, the completion of the project was not possible then because of

the ruling authority's opposition as well as that of seekers of selfinterest

who followed its

line; therefore, he had to content himself with that portion, waiting for the opportune .chance

Over the other side of the building he had a unique club erected which he named (٣ Imam

Jafar alSadiq

Club, ٢٢.۵ meters long and ١۵.۵ meters wide, which he reserved for

celebrations, learning, religious, social and academic occasions. Then he established in ١٣۶١

A.H. a school for girls. Like the one for boys, this school implemented a curriculum which

.promoted the education of useful topics that would secure a more ideal norm of life

The location of the school and the club is the best in beauty, landscape and spacious

openness. The view is the beautiful water, extending endlessly, and if you are tired of the sea

and its waves, look in another direction: towards the plains and mountains embracing the

villges as far as your eyes can see. Your sight will wander from here to there, active,

,dazzled

dreaming of that captivating and enchanting beauty of natural scenery, extending in ,felicity

.roaming unobstructed in pleasure and joy

If you stand by the row of all these huge adjacent buildings, you will see in them a great

structure very well put together, strongly erected, inspiring an awe within you because of their

engineered beauty and magnificent design. Then your awe will increasingly intensify when

you come to know its fertile output which combines both abundance of quantity with

.goodness of quality

All of this, in its completion and perfection, is but a seed, considering the ambition of our

masterauthor

who purchased to the south of its location a vast tract of land and linked it to

the institution in order to complement through it his charitable projects and achieve his

Islamic objectives. He hoped that in the end he might lay the foundation of a university that

would teach its students the best principles in the widest fields of knowledge. He saw that that

way was the best to deal with any imminent danger, to protect the new generation descending

from our own to generations which might force it to be an enemy to ours. May Allah take his

hands and lead him to whatever brings forth the wellbeing

of this life and religion and the

.welfare of Islam and Muslims; praise be to Allah, Lord of the Universe

,Murtada AlYasin

Kazimiyya, Iraq

.A.H./۱۹۴۶ A.D ۱۳۶۵

Introduction and Foreword

These pages have not been written today, and these thoughts have not been born :recently

they have been organized for over quarter of a century; they could have appeared in print

sooner barring hostile circumstances and calamities that put strong obstacles in their .way

They had, therefore, to remain waiting for a chance to gather whatever limbs they squandered

and parts they lost, for the events that delayed their publication did, at the same time, alter

.their organization

As for the book's idea, this has long preceded its debates. It shone within my chest ever since

my young days just like lightning shining among the clouds, and were boiling in my blood

enthusiastically, searching for a straight avenue to stop Muslims at a deadline terminating

their chaos and lifting the veil from their vision so that they might look at life more seriously

and go back to the roots of their religion as they are enjoined to do. It is only then that they

will be able to make their strides to uphold the Rope of Allah all together under the banner

which calls unto them to educate themselves and behave as dutiful Brethren strengthening

.each other

But the sight of these brethren, who are linked to one another by one principle and ,one creed

has unfortunately been a violent controversy that gets heated during arguments, just as

ignorant folks go to extremes, so much so that it seemed as if controversy in the methods of

purusing knowledge was an etiquette in debating, or a final resort. This, indeed, is enough

reason for worry which calls for contemplation. This, indeed, invites grief, agony and ;sorrow

so, what is the solution? What should be done? These circumstances have been

plaguing us

for hundreds of years, and these calamities have been endangering us from front and ,back

right and left. That is a pen twisted with barrenness once and harmed by greed ;another

partisanship pushes it once and once it permits itself to yield to emotion, and between this and

?that there is reason for embarrassment; so, what should we do? What is the solution

I have been fed up with all this, and grief has filled my heart; therefore, I reached Egypt by

the close of ١٣٢٩ A.H. hoping to achieve my objective. I was inspired by the hope that I

would succeed in satisfying at least part of my desire and be in direct contact with someone

with whom I might exchange my views. I hoped that by discussing useful advice, Allah might

assist us in achieving our objectives in the land of Kinana (Egypt) and cure the persisting

disease endangering Muslims with tearing them apart and plaguing their groups with

dissension. I have been able, Praise to Allah, to achieve that goal, for Egypt is a country

which plants knowledge and the latter grows in it nurtured by sincerity and submission to the

deeprooted

Truth through the power of evidence. This distinguishes Egypt and puts it even

.above all its other unique distinctions

There, my circumstances being good, my mind peaceful, my soul delighted, I was lucky

enough to come in contact with one of its distinguished renown personalities who possessed a

broad mind, gentle manners, throbbing heart, vast knowledge and high honour which he

.rightly enjoyed due to the quality of his religious leadership

How good are the spirits men of knowledge are known to have, how acceptable their ,sayings

and how prophetic their manners! As long as an `alim is so well attired, he will always remain

good and prosperous, people will be safe and blessed, and nobody will hesitate to voice his

.opinion or unveil his thought to him

p: ۲۶

That was the renown dignitary and Imam of Egypt, and such were our meetings for which we

.thanked the Almighty without an end or limit

I complained to him about my worries, and he complained to me about similar worries and

uneasiness, and it was a right hour for both of us to contemplate upon that which would, by

the Will of Allah, unite ourselves and our nation. We have agreed, thereupon, that: both

groups, i.e. the Shi`a and the Sunni, are Muslims who indeed follow the right religion of

Islam, that they all are in unanimous agreement regarding the Prophet's message, that there is

no basic difference among them on fundamental issues which would impair their adherence to

the glorious principles of Islam, that there is really no dispute among them about the basic

tenets except that which naturally occurs among mujtahids regarding some rules because of

the latter's derivations from the Book or the Sunnah, the consensus, or the fourth proof, and

that this does not in any way justify such a huge gap or bottomless pit. What then caused all

of this dispute of which the flashes have been sparkling ever since there were two

:nouns

?"Sunni" and "Shi`a"

If we scrutinize the Islamic history and discern the beliefs, views and precepts which bred

therein, we will come to know that the causing factor for this dissension is agitation for a

particular belief, a defense of a theory, or partisanship for an opinion, and that the greatest

dispute which has occurred to the nation is the dispute about Imamate, for there have never

been more swords unsheathed because of an Islamic principle as they have been because of Imamate. The issue of Imamate, then, has been among the most direct factors causing such a dissension. The various generations that differed among themselves concerning Imamate became used to being fond of such fanaticism, and such partisanship was created without precautions or care. Had either of these groups looked into the explanations of the other in understanding eyes, not in those of a cursing antagonist, the truth would have then become very clear and morning light could have been noticed by all those who can see.

We have made it incumbent upon us to deal with this issue by looking into the arguments of both groups in order to thoroughly comprehend them, without being motivated by our own personal inclinations derived from environment, habit, or custom. Instead, we must be stripped of all emotions and fanaticism and aim at reaching the truth from its generally acclaimed route, and touch upon it. This may attract the attention of Muslims, bring tranquility of mind with its decided facts from us to them and put, by the Will of Allah, a definite deadlock.

We decided, therefore, that he would present his own question in writing so that I would

provide him with my written answer stating the correct conditions and supported them by

.either reason or authenticated quotations from both groups

Thus were all of our debates conducted, through the help of Allah, the Sublime and .Mighty

Later on, we wanted to have them published so that we could enjoy the fruits of our labour

purely seeking the pleasure of Allah, the Exalted, the Sublime, but cruel days and overcoming

.fates discouraged us, and maybe that was, after all, for the best

I do not claim that these pages are confined to the texts composed then by us, or that any of

the forthcoming statements is not written by my own pen. The circumstances that delayed

their publication also altered their organization, as we said above. But the sessions concerning

the issues we debated are included herein verbatim with some necessary additions called forth

by counsel and guidance, or they may have been caused by the sequence of discussion

.without violating our mutual agreement

I have today the same wish I had yesterday: that this book will cause reform and goodness. If

it wins the attention and acceptance of Muslims, then that is a grace from my Lord, and that is

what I wish for my labour to accomplish: I want nothing but reform, as much as I can get, and

.my success depends upon Allah; in Him do I trust, and unto Him do I return

I present my book to each and every man of reason who pursues knowledge, to the keen

researcher who is acquainted with the intricate facts concerning the quest for

knowledge, and

to the learned outspoken scholar whose speech is an authority on the sayings and practices of

the Prophet (pbuh), to the philosopher who has mastered the science of speech, and to each

and every educated youth who is free from all chains or shackles, who can be depended upon

for the new life of freedom: if all of these accept it, realizing the advantage therein, then I am

.most pleased

I have painstakingly produced this book by providing its answers in the best way from all

aspects, aiming thereby at inspiring the fairminded

people with its thought and taste with

evidences which do not leave out any probability, and arguments which do not permit any

loophole. I have paid a special attention to the authentic evident texts and the sayings and

practices of the Prophet (pbuh), a care which has made this book suffice for a library entirely

wellequipped

with the most precious books on Islamic theology, traditions, biographies, and

the like. The latter are all related to this most significant subject. I have applied therein a

philosophy which is very well balanced and authentic, and methods which force anyone who

is acquainted with such books to walk behind this work while they, I mean the lovers of the

truth, are its own followers from its beginning till the last paragraph. If my book, therefore, is

accepted by fairminded

readers, then this is exactly what I desire and for which I thank

.Allah

As regarding my own self, I am well satisfied with this book, pleased with my life after it. It

is, I believe, a work which must make me forget all that which has made me fed up: life's

heavy burdens, the impoverishing worries of time, and the enemy about whom I complain to

none but Almighty Allah; He alone is his Judge and Muhammad (pbuh) his adversary. Forget

about the looting called for in its own quarters... I have also endured the calamities pouring

like a flood from every direction, bearing woeful presentiments, combined with uneasiness

and grief. But my life, which will be immortalized through this book, is one of mercy in this

.life and the life to come; within it my soul has been pleased and my conscience eased

Therefore, I implore to Allah to take my labour with acceptance and overlook my mistakes

and faults; my reward for this book will inshaAllah

.be the benefit and guidance of believers

Those who believe and do good deeds: their Lord guides them through their faith; rivers flow

from beneath them in the Gardens of Immortality; their prayer therein is: "Lord! Glory to

Thee!" and their greeting has peace therein, and they conclude their prayers with: "All praise

(is due to Allah, Lord of the worlds." (Qur'an, ١٠:٩-١٠

Letter ١

Letter ١

I Greeting the Debater

II Asking Permission to Debate. Thul Qi`da ٦, ١٣٢٩ A.H. ١) Peace and Allah's mercy and blessings be upon the learned honourable Shaykh `AbdulHusayn

.Sharafuddin AlMusawi

I have not been acquainted yet with Shi`as' conscience, nor have I tested their manners, for I

have never kept company with any of them, nor come to know the traditions of their .folks

But I have always been eager to debate with their renown scholars, anxious to mix with their

commoners, in order to sift their trends and attempt to know their inclinations, until Allah

helped me stand by the spacious shore of your ocean of knowledge, and you let me taste of

your brimful cup; Allah helped me quench my thirst. I swear by the city of Allah's knowledge, your Chosen Grandfather, and by its gate, your pleased ancestor, that I have never tasted anything so satisfying to the thirsty, and so curing to the sick, like your overflowing stream. I used to hear that you, Shi`a folks, prefer to avoid your brethren, the Sunnis, and keep away from them, and that you find your ease in loneliness, resorting to isolation, and so on and so forth. But I have found your person to be gently charming, keen in debating, courteous, strong in argument, well humoured, honest in duel, appreciated in misunderstanding, cherished in competition; therefore, I have found the Shi`a a pleasant fragrance to sit with, and the quest of every man of letters. ٢) While standing by the shore of your tumultuous sea, I ask your permission to swim in it and dive deeply in pursuit of its jewels. If you grant me your permission, we will dig deeply for the root causes of particulars and obscurities which have long been agitating me; if not, it is entirely up to you. In raising my questions, I do not look for a fault or a defect, nor do I oppose, nor refute; instead, I have only one quest: searching for the truth. When truth is manifest, it then deserves to be followed; if not, I am only like one (poet) who said:

,We in what we have, and you in what you offer

.Are all satisfied, even when our views differ

I will, if you permit me, confine my debate with you to two topics: one deals with the sect's

Imamate, in its roots and branches,[1] and the other deals with the general Imamate, .i.e

succession to the Messenger of Allah, peace be upon him and his progeny. My signature at

the close of all my debates shall be "S," and let yours be "Sh." In advance, I solicit your

,forgiveness for every fault, and peace be with you. Sincerely

Footnote

Having sought permission to debate, he starts explaining the debate's subject- [1] matter, thus

demonstrating his moral accomplishments and excellence as far as the norm of debate is

concerned. The use of the initials "S" and "Sh" is an obviously suitable vehicle for carrying

such a debate on, since "S" denotes his name "Salim" and his being a Sunni, while ""Sh

.signifies the author's surname "Sharafud-Din," and his being a Shi`a

Letter ۲

,I Greetings Reciprocated

II Permission to Debate Granted. Thul Qi`da ۶, ۱۳۲۹ A.H. ۱) Peace of Allah be with ,Maulana Shaykh alIslam

.His mercy and blessings

Your very kind letter has granted me and bestowed upon me so many graces for which the

tongue can hardly thank you enough, nor can it fulfill a portion of its duty even in a lifetime.

You have placed your hopes on me and brought me your request while you yourself are the

hope of anyone with a quest, the refuge of whoever seeks refuge. I myself have come to you

all the way from Syria in order to relish your knowledge and seek your favours, and I am sure

I will leave you strong in optimism except if Allah wills otherwise. ۲) You have asked permission to speak up. You have the right to bid and forbid. Say whatever

you will: you have the favour; your judgment is final, your verdict fair, and peace be with

,you. Sincerely

Sh

Letter ۳

?I Why do Shi`as not Uphold the Majority's Sects

,II The Need for Unity

III Unity Achieved Only by Adhering to the Majority's Sects. Thul Qi`da ۷, ۱۳۲۹ A.H. ۱) I ask you now about the reasons why you (Shias) do not follow the sect of the majority of

`Muslims, I mean the sect of alAsh

ari, in determining the principles of the creed, and the four

sects in its branches. Muslims agreed to abide by them in each time and clime, unanimously

acclaiming their founder's fairness and ijtihad, their trustworthiness, piety, renunciation of

worldly riches, straightforwardness, good morals and lofty status in knowledge and deeds. ۲) How great our need today for unity and uniformity is! This can be achieved through your

own adherence to these sects according to the general consensus of Muslims, especially when

the religion's enemies have made up their minds to harm us by all possible means. They have

set their minds and hearts upon such goals while Muslims are heedless, as if they are

overcome by slumber, assisting their enemies against their own selves by letting them split

their own ranks and tear their unity apart through partisanship and fanaticism, leaving them

disunited, divided, leading each other astray, excommunicating one another; hence, wolves

p: ۳۴

preyed on us while dogs coveted our flesh. ۳) Do you see other than what we state ?here, may Allah lead your steps to unite our ranks

Tell me, for you will be heard when you speak and obeyed when you command, and peace be

,with you. Sincerely

Letter ۴

Letter ۴

,I Juristic Proofs Mandate Adherence to the Sect of Ahl alBayt

,II There is No Proof for Mandating Adherence to the Majority's Sects

,III Generations of The First Three Centuries Never Knew Those Sects

,IV Possibility of Ijtihad

V Unity can be Achieved by Respecting Ahl alBayt's Sect. Thul Qida ۴, ۱۳۲۹ A.H. ۱) Our `adherence, in the principles of the creed, to a sect other than that of alAsh

ari, and our

following in the branches of Islam of a sect other than those four sects, has never been due to

partisanship nor fanaticism, nor has it been because of doubting the ijtihad of the Imams of

these sects, of their fairmindedness, trustworthiness, integrity, or loftiness in knowledge and

.deeds

Juristic proofs, rather, have mandated upon us to follow the sect of the Imams from the

Household of Prophethood, the cradle of the Message, and the place the angels frequent, the abode of revelation and inspiration. We have always, therefore, referred to them in order to comprehend all matters related to the creed's branches and doctrines, in the roots and in the bases of fiqh, in the knowledge of ethics, behaviour, and manners. We have done all this in accordance with the judgment of evidence and proof, following the Sunnah of the Master of

.Prophets and Messengers, peace of Allah be upon him and all his progeny

Had the proofs allowed us to differ from the Imams of Muhammad's progeny, or had we been

able to achieve nearness to Allah, Glory to Him, by following others' sects, we would then

have followed in the general public's footsteps, asserting the friendship and strengthening the

ties of fraternity. On the contrary, positive proofs stand in the believer's way, diverting him

from following his own inclinations. ٢) Still, the majority cannot prove that their own ,sect must be preferred over those of others

let alone making it obligatory. We have looked into Muslims' pretexts as one inquiring in

depth with keen eyes, but we have found no proof for your argument except what you

mentioned of their ijtihad, trustworthiness, fairmindedness

.and loftiness

You, however, know that ijtihad, trustworthiness, fairmindedness

and loftiness of status are

not a monopoly of them only; therefore, how, since the case is as such, can their sects be

?obligatory by your merely pointing them out

I do not think that there is anyone who dares to advocate their preference in

knowledge or

deeds over our Imams who are the purified `itra, the nation's life-boats, the Gate of ,Salvation

the security against dissension in religion, the flags of its guidance, the descendants of the

Messenger of Allah and his remnant in his nation. He, Allah's peace be upon him and his

progeny, has said: "Do not go ahead of them lest you should perish, nor should you lag

behind them lest you should perish. Do not teach them, for they are more learned ".than you

.But it is the dictates of politics at the dawn of Islam

I wonder about your claim that the good previous generations adhered to those sects, finding

them the most fair and the best of sects, and that they agreed to adhere to them in every time

and clime. You say so as if you do not know that our predecessors, the good past generations

that followed the progeny of Muhammad and that, literally, constituted half the Muslim

population, followed only the faith of the Imams among the descendants of Muhammad,

peace of Allah be upon him and his progeny. They did not find for it any substitute, and they

` have been this way ever since the days of ` Ali and Fatima, when neither alAsh

ari nor any

Imam of the other four sects, or even their fathers, existed, as you very well know. (٣
The generations of the first three centuries, then, never followed any of those sects .at all

Where were those sects during those three generations, the best generations ever? `AlAsh

ari

was born in ٢٧٠ A.H. and died in ٣٢٠ A.H. Ibn Hanbal was born in ١۶۴ A.H. and died in ٢۴١

`A.H. AlShafi

[i was born in ۱۵۰ A.H. and died in ۲۰۴ A.H. Malik was born in ۹۵ A.H.[۱

and died in ۱۷۹ A.H. Abu Hanifah was born in ۸۰ A.H. and died in ۱۵۰ A.H. Shi`as follow

the sect of the Imams from the Prophet's Household, and the household surely know what

`their house contains. NonShi

as follow the sects of the learned sahabah and tabi`in; so, what

makes it "mandatory" on all Muslims, after those three centuries had gone by, to follow those sects instead of the one followed before them? What made them divert their attention from those who were peers only to the Book of Allah and its own companions, the descendants of the Messenger of Allah and his trustees, the nation's ark of salvation, the leaders, the ,security and the Gate of Salvation? ۴) What caused the door of ijtihad to be shut in the face of Muslims after it had been kept widely open during the first three centuries other than resorting to reluctance, ,comfort laziness, the acceptance of deprivation and the satisfaction with ignorance? Who would permit himself, knowingly or unknowingly, to say that Allah, Dignity and Glory to Him, has not sent the best of His Messengers and Prophets with the best of His religions and codes, nor has He revealed unto him His best Books and Tablets, judgment and doctrines, nor has He completed His Religion for him and perfected His blessing unto him, nor has He taught him the knowledge of the past and the present, except for the sole purpose that the whole matter

would end to the Imams of those sects to monopolize for their own selves? They would then

forbid all others from acquiring it from any other source, as if the Islamic faith, in its Book

and Sunnah, and in all other signs and testaments, a property of their own, and that they

forbade faring with it in any way contrary to their own opinions… Were they the 'Prophets

heirs, or had Allah sealed through them the successors and Imams, or taught them the

knowledge of the past and the present, and that He bestowed upon them what He had never

?bestowed upon anybody else among all human beings

No! They were just like many others, pillars and caretakers

of knowledge, ministers and

callers. Those who call for knowledge are far above closing its doors against others or

forbidding others from reaching it. They never curb the minds, nor confine public attention

only to their own selves, nor can they seal people's hearts or make others deaf, blind, ,dumb

handcuffed, or chained. This can never be attributed to them except as a liar's allegation, and

their own statements bear witness to ours. ٥) Let us now concentrate on the matter to which you attracted our attention: the unity of

Muslims. What I see is that this matter does not depend on Shi`as forsaking their faith, nor the

Sunnis forsaking their own. Asking Shi`as to do so without asking others (Sunnis) to do

likewise is to prefer without preponderance, or even to favour the less preferable. It is

.demanding what is beyond one's capacity as it is known from our Introduction

Yes. Unity and uniformity can be achieved if you release Ahl alBayt's

sect and view it as you

view any of your own sects so that the Shafi`is, Hanafis, Malikis and Hanbalis may consider

the followers of Ahl alBayt

just as they consider each other. Only then can the unity of

.Muslims be achieved, and they will be unified in one fold

p: ۳۹

The difference among Sunni sects is not less than it is between the Sunni and Shi`a schools of thought as thousands of books on the principles and branches of the creed of both groups testify; therefore, why have several people among you condemned the Shi`as for differing from the Sunnis? Why have they not, by the same token, condemned the Sunnis for differing from the Shi`as, or even for differing from one another? If sects can be four, why cannot they be five? How come it is alright to have four sects but not five? How can four sects be considered as "unifying" Muslims, and when they increase to five unity is shattered and Muslims are divided unto themselves? I wish when you invited us to "sectarian unity" you also invited the followers of the four sects to the same. The latter will be a lot easier for you and for them. But why have you singled us out for your invitation anyway? Do you find the followers of Ahl alBayt breaking the unity while the followers of others unite the hearts and determination eventhough their sects and minds are different, their tastes and inclinations are numerous? I think of you to be above that, knowing your love for your kinfolk, and

peace be

,with you. Sincerely

Sh

Footnote

[۱] In his biography of Malik, Ibn Khallikan indicates in his Al-a`yan that the man lingered in

his mother's womb for almost three years. The same is mentioned by Ibn Qutaybah who

includes Malik among wise sages on page ۱۷۰ of his book Al-Ma`arif, recounting him on

.page ١٩٨ among men whose mother's pregnancy outlasted the normal period

Letter ۵

,I Admitting Our Argument

II Asking for Detailed Proofs. Thul-Qi`da ٩, ١٣٢٩ A.H. ١) Your letter has been quite clear, very well arranged, praiseworthy. It is eloquent, powerful

in determination, and strong in argument. It spares no attempt to prove that it is not

compulsory to follow the majority's sects in the principles and branches of religion, saving no

effort to confirm that the doors of ijtihad must remain open. Your letter, therefore, is strong in

both matters, correct in proving each one of them, and we do not deny your careful research

in their respect, your clarification of their obscurities, although we really were not acquainted

with them, and our view in their regard is identical to yours. ٢) We had asked you about your reason for not accepting the sects followed by the Muslim

majority, and your answer was that because of "judicial proofs," whereas you were expected

to explain that in detail. Could you please yield now to explaining them with positive proofs

from the Book (Qur'an) or the Sunnah which, as you mentioned, divert the believer from

following his own inclinations? Thank you, and peace be with you. Sincerely

Letter ۶

Letter ۶

I References to Proofs Mandating Following the 'Itra

,II The Commander of the Faithful (as) Invites to Ahl alBayt's Sect

III Relevant Statement of Imam Zainul`Abidin. Thul-Qi`da ۱۲, ۱۳۲۹ A.H. You, thanks to Allah, can be convinced by a mere hint, without the need for an explanation,

and you are above doubting the very fact that the purified offspring (`itra) are superior to all

others. Their case is quite clear: they have surpassed those with qualifications and have

distinguished themselves from seemingly equal peers. They have carried from the Messenger

of Allah, peace be upon him and his progeny, the knowledge of the prophets, and from him

have they digested secular and religious jurisdictions. ۱) The Prophet, hence, has made them equal only to the Glorious Book and set them models

of conduct for those endowed with reason, and the ark of safety when hypocricy with its

tumultous waves overwhelms the security of the nation, safeguarding it against dissension if

the tempests of division rage, the Gate of Salvation: whoever enters it is forgiven, and the

strong Rope of Allah which is unbreakable. ۲) The Commander of the Faithful is quoted in sermon ۸۶ in NahjulBalagha

:as saying

Where are you heading (Qur'an, ۸۱:۲۶),' and `where are you straying (Qur'an, ۶:۹۵,`" ,۱۰:۳۴

since the flags are poised up high, the Signs are clear, and the lighthouse ',(۴۰:۶۲ ,۳۵:۳

is

erected? So, where are you straying? Nay! How can you be blindfolded while you have

among you the household (`itra) of your Prophet? They are the reins of righteousness, the religion's flags, and the tongues of truth; therefore, accord them as you accord the Qur'an and approach them as thirsty camels approach the water. O people! Take this[۱] from the last of the Prophets, Allah's peace be upon him and his progeny: `whoever among us passes away, he

is not really dead, and whoever disintegrates (after dying) from among us does not really

disintegrate; therefore, do not say what you do not know, for there is the greatest truth in what

you deny. Accept the argument of one against whom you have no argument and it is: `Have I

not dealt with you according to the Greatest Weight[۲] (Qur'an)? Have I not left among you

(the Lesser Weight (Ahl alBayt

"'?and laid firm among you the flags of faith

,He, peace be upon him, said, in sermon ۹۶ of NahjulBalagha

Behold the Household of your"

Prophet; emulate their example and follow in their footsteps, for they shall never take you out

of guidance, nor shall they ever bring you back into destruction; halt when they halt, and rise

when they rise, and do not go ahead of them lest you should stray, nor should you lag behind

them lest you should perish." He, peace be upon him, has mentioned them once, as stated in

sermon ۲۳۷ of Nahjul-Balaghah, saying: "They are the life of knowledge and the death of

ignorance; their forbearance informs you of their knowledge, and their outward appearance

informs you of their conscience. Their silence indicates the wisdom of their speech. They neither differ from truth, nor do they differ among themselves about it. They are the pillars of Islam and the gateways to salvation. Through them, justice was achieved and wrongdoing was removed, and its tongue was uprooted. They comprehended the creed with care and concern, not like hearing and reporting, for the `reporters' of knowledge are many indeed, but

those who safeguard it are few." He, peace be upon him, as stated in sermon ۱۵۳ in -Nahjul

Balaghah, has also said, "His offspring (`itra) is the best, and his family is the best. His tree is

the best of trees: it was planted in the sacred place (Haram), and it grew like a vine; it has

".long branches and its fruit is not unattainable

He, peace be upon him, is quoted in sermon ۱۵۳ of Nahjul-Balaghah saying: "We are the

banner, the companions, the trustees and the gates. Houses are not supposed to be approached

except through their gates: whoever approaches them otherwise is called a thief," until he

said, describing the purified offspring (`itra), "They are the vital portions of the Qur'an, and

they are the teasures of the Merciful. They tell the truth when they speak, or when they

remain silent; none can speak ahead of them. Therefore, let the forerunner speak the truth to

".his people, maintaining his reason

He has said in sermon ۱۴۶ of Nahjul-Balaghah: "You should know that you will never know

guidance unless you know who abandons it, nor will you abide by the Book (Qur'an) unless

you know who contradicts it, and you will never uphold it unless you know who has

discarded it; so, seek that from those who possess it, for they are the life of knowledge and the

death of ignorance. They are the ones whose judgment informs you of their knowledge, their

silence of their power of speech, their outer appearance of their inner selves; they neither

violate the religion, nor do they differ among themselves about it, while it is among them a

".truthful witness and a silent speaker

There are many similarly impressive statements of his, peace be upon him, in this ;regard

consider this one which is excerpted from sermon ۴ in Nahjul-Balaghah: "Through us you

received guidance in the darkness, ascending the zenith of nobility, and through us you

reached the light and dissipated the gloomy night. May the ears that do not listen to the

summoner be deafened."[۳] He is quoted in sermon ۱۰۴ of Nahjul-Balaghah saying: "O

people! Secure your light from the flame of the lamps of a preacher who follows what he

".preaches, and drink from a spring cleansed from impurity

He has also said the following in sermon ۱۰۸: "We are the tree of Prophethood, the place of

the Message, the ones to whom the angels make a pilgrimage, the treasures of knowledge, the

springs of wisdom. Our supporter and lover awaits the mercy, while our enemy or antagonist

[us awaits the wrath."[۴

Among what he has said in this regard is sermon ۱۴۳ of Nahjul-Balaghah wherein he :says

Where are those who claimed to be deeply versed in knowledge other than our own" ?selves

See also Qur'an, ۳:۷ and ۴:۱۶۲). It is a lie and a transgression against us, for Allah has) raised

us high while putting them down; He bestowed upon us while depriving them, and He

permitted us to enter (in the fortress of knowledge) while turning them out. Through ,us

guidance is achieved and blindness is removed. Surely the Imams from Quraysh have been

planted in Hashim's loins. Imamate can never fit anyone else, nor can government ".either

Then he stated: "But they preferred a speedy gain to a later one, forsaking a pure well to drink

from an impure one," up to the end of his statement. He has also said at the conclusion of

khutba (sermon) ١٨٩ of Nahjul-Balaghahh: "Whoever among you dies on his bed knowing

the rights of his Lord and knowing the rights of His Messenger and his family (Ahl (alBayt

dies as a martyr, and his reward will be incumbent upon Allah, and he deserves the reward of

what good deeds he has intended to do: his own intention will make up for his use of his

".(sword (in jihad

Also, he, peace be upon him, has said: "We are the virtuous; our descendants are the

descendants of Prophets; our party is the party of Allah, the Sublime, the Glorified, while the

transgressing party is the devil's; whoever equates us with our enemy is certainly not of

[us."[٥

Imam alMujtaba

,Abu Muhammad alHasan

the patient, master of the youths of Paradise

as), has said the following in one of his sermons: "Fear Allah regarding us, for we are) your

rulers."[۶] ۳) Whenever Imam Abu Muhammad, `Ali son of alHusayn

`Zainul

Abidin, master of those

who prostrate in prayer, used to recite this verse of the Almighty: "O ye who believe! Fear

Allah and be with the Truthful," he would make a lengthy invocation to Allah containing his

plea to be included among "the Truthful" to attain the high ranks. He would then count the calamities and innovations of the group that split from the Imams of Faith and the Tree of Prophethood. Then he would say: "Some people went as far as underestimating us, making excuses for the Qur'anic verses which seem to them to be alike, giving their own interpretation thereof, and casting doubts about the transmitted narrarations in our honour",

until he would say: "With whom shall people in this nation seek refuge, since the pillars of this creed have been forgotten and the nation has divided upon itself with dissension, each party accusing the other of kufr, while Allah says: `Do not be like those who became divided and disagreed (with each other) even after receiving the Clear Evidences (Qur'an, ۳:۱۰۴)'?

Who can be trusted to convey the Divine proofs and interpret the Judgment other than the peers of the Qur'an and the descendants of the Imams of Guidance, the lamps amidst the darkness, those whom Allah made as His Arguments against His servants? He has never left His creation alone without a Proof. Do you know them or find them except from the

branches

of the Blessed Tree, the remnant of the Elite from whom Allah has removed all ,impurity

purifying them with a perfect purification, clearing them from sinning and decreeing their

"?love in His Book

That was his own speech, peace be upon him, verbatim.[٧] Look into it and into our

quotations from the speech of the Commander of the Faithful; you will find them both

representing the Shi`a School of Muslim Thought in this regard very clearly. Consider this

much of their speech as a specimen for all such speeches of the Imams from Ahl alBayt.

They all are unanimous in this respect, and our sahih books quoting them are mutawatir

(consecutively reported), and peace be with you. Sincerely,

Sh

Footnote

[1] He means to say: "Learn this from the Messenger of Allah, peace be upon him and his

progeny: `When a member of the Prophet's Household dies, he in reality does not die,'" that is,

his soul remains shining in the real world. This is also stated by Shaykh Muhammad `Abdoh

and others.

[2] The Commander of the Faithful (as) acted upon the Greater Weighty Thing, namely the

Holy Qur'an, leaving the Lesser Weighty Things, i.e. both his sons, behind. It is also said that

his progeny are the models of conduct for others, as stated by Shaykh Muhammad `Abdoh

and other commentators of Hahjul Balaghah.

[٣] In his commentary, Shaykh Muhammad `Abdoh says: "The `sarar,' pronounced like

sahab' and `kitab,' is the last night of the lunar month during which the moon` disappears. The

meaning would be: `You entered into the dawn,' meaning `You used to live in utter darkness,

the darkness of polytheism and misguidance, till you emerged into the light through our

guidance and instruction,' a reference to Muhammad, peace be upon him and his progeny, and

his cousin Imam (as), the one who supported his mission.

[۴] See the conclusion of sermon ۱۰۵, page ۲۱۴, Vol. ۱, of Nahjul Balaghah. Ibn `Abbas has

said: "We are members of the Prophet's Household whose homes are the visiting places of the

angels, the Ahl al-Bayt of the Messenger of Allah, and members of the household of mercy

and knowledge." He is quoted saying so by a group of most reliable Sunni traditionists and as

stated at the conclusion of his chapter on the characteristics of Ahl al-Bayt (as), on page ۱۴۲

.of Ibn Hajar's Al-Sawa`iq al-Muhriqa

This statement is quoted by many authors, including Ibn Hajar at the conclusion of [۵] his

chapter on the characteristics of Ahl al-Bayt (as) near the conclusion of page ۱۴۲ of `AlSawa

iq al-Muhriqa where he makes quite a few lies about them, being grossly unfair to

.them

Refer to it at the conclusion of his chapter on the will of the Prophet (pbuh) in their [۶] regard

.on page ۱۳۷ of Ibn Hajar's Al-Sawa`iq al-Muhriqa

Refer to it on page ۹۰ of Al-Sawa`iq al-Muhriqa where Ibn Hajar explains the [۷] meaning of

the fifth verse: "And uphold Allah's rope all of you together" as one of many others which he

.explains in Section ۱, Chapter ۱۱

Letter ۷

,I Requesting Proofs from Statements by Allah and His Messenger

II Proofs from Ahl alBayt are Circumventive. Thul-Qi`da ۱۳, ۱۳۲۹ A.H. ۱) Bring the proofs from the statements of Allah and His Messenger bearing witness to the

mandatory allegiance to the Imams among the Ahl alBayt

exclusively, and leave aside the

speech of anyone else in this respect except those of Allah and His Messenger. ۲) Your Imams' statements cannot serve as arguments against their rivals, and such an

p: ۴۹

,argument creates a logical cycle, as you know, and peace be with you. Sincerely

Letter ۸

,I Overlooking Our Previous Statements

,II Error in Necessity of (Logical) Cycle

,III Hadith of the Two Weighty Things

,IV Its Tawatur

,V NonAdherents to the `Itra Shall Stray

VI Their Similitude to the ark of Noah, the Gate of Salvation, and the Security Against ,Religious Dissensions

,VII What is Meant by "Ahl alBayt" in this Regard

VIII Reasons for Similitude to Noah's Ark and the Gate of Salvation. Thul-Qi`da ۱۳۲۹ ۱)
We have not neglected deriving our proofs from the traditions of the Prophet, peace and

blessings of Allah be upon him and his progeny. As a matter of fact, we referred to them at

the beginning of our letter which clearly stated that following the Imams from Ahl alBayt

exclusively is mandatory. We did so when we stated that he, peace be upon him and his

progeny, had compared them with the Glorious Book, setting them as a model for those

endowed with reason, equating them with the ark of salvation, the nation's security, the gate

of salvation – all in reference to and quotations from the wellknown

clear texts in the sahih

books. We have also said that you would be satisfied with the hint instead of the ,details

without the need for further explanations. ٢) The statements of our Imams, then, as we have explained, do fit to be used as an argument

against their opponents, and using it as such a manner cannot be regarded as a ,(vicious) cycle

p: ٥٠

as you yourself know. ٣) Take, for example, the statements of the Prophet, peace and blessings of Allah be upon him

and his progeny, to which we referred whereby he struck an awe in the heart of the ignorant,

calling upon the indifferent, as quoted by alTirmithi

and alNisa'i

from Jabir and they, in

turn, are quoted by alMuttaqi

alHindi

at the beginning of his chapter on those who uphold

the Book and the Sunnah in his work Kanzul `

Ummal, Vol. ١, page ۴۴, saying:

"O people! I am leaving with you the Book of Allah and my household (`itra), my family (my

Ahl alBayt).

As long as you uphold them, you shall never go astray."

He has also said:

"I have left with you that which, as long as you uphold, you shall never let you stray after me:

Allah's Book, a Rope extending from heavens to earth, and my `itra, my Ahl alBayt.

These

twain shall never separate from one another till they reach me by the Pool; therefore, see how

[you succeed me in faring with them."[١

:He, peace be upon him and his progeny, has also said

I am leaving among you two successors: the Book of Allah, a rope extending from" heavens

to earth – or between heavens and earth – , and my household (`itra) from my family ;((Ahl alBayt

[they shall never separate from each other until they reach me by the Pool."[٢

:He, peace be upon him and his progeny, also said

I am leaving among you the Two Weighty Things: the Book of Allah and my Ahl " ;alBayt

[they shall never separate from each other till they reach me at the Pool."[٣

:He, peace be upon him, has said

Methinks I am going to be called upon and shall answer the call, and I am leaving" among

you the Two Weighty Things, the Book of Allah Almighty and my offspring, my Ahl .alBayt

The Sublime and omniScient

has informed me that they shall never part from each other till

[they reach me by the Pool; so, see how you succeed me in faring with them."[۴

Having returned from the Farewell Pilgrimage, he, peace be upon him and his ,progeny

camped at Ghadir Khumm and ordered the area underneath a few huge trees to be swept clean

:then said in his sermon

It seems as if I am going to be called upon and shall answer the call, and I am leaving" with

you the Two Weighty Things, one of which is greater than the other: the Book of Allah

Almighty, and my Household; so, see how you succeed me in faring with them, for they shall

".never separate from each other until they reach me at the Pool

:Then he (pbuh) added

Allah, the Exalted and the Sublime, is my Master, and I am the master of every" ".believer

Having said so, he took `Ali's hand and said: "To whomsoever I have been a master, this `Ali

is his master. O Allah! Befriend whosoever befriends `Ali, and be the enemy of whosoever

[opposes him, etc."[۵

Abdullah ibn Hantab has said: "The Messenger of Allah (pbuh) delivered a sermon to` us at

Al-Juhfa wherein he asked us: 'Don't I have authority over your own selves more than you

yourselves do?' Attendants there answered: 'Yes, indeed, O Messenger of Allah!' Then he

said: 'I shall then question you about these two: the Qur'an and my `itra.'"[۶] ۴) The sahih books which deem it mandatory to follow the Two Weighty Things are

successive through more than twenty companions who all are in consensus in this regard. The

Messenger of Allah, peace be upon him and his progeny, has emphasized these things on

numerous occasions: on Ghadir Khumm's Day, on the `Arafat day of his Farewell ,Pilgrimage

after leaving Taif, from his pulpit in Medina, and inside his blessed chamber during his

sickness, when the room was full of his companions. He said in the latter incident: "O !people

I feel I am going to die very soon, and I had previously informed you as my duty, and to leave

no excuse for you, that: I am leaving with you the Book of Allah, the Glorious and ,Mighty

".and my `itra, my Ahl alBayt

Having finished, he took `Ali's hand and lifted it saying: "This

Ali is with the Qur'an, and the Qur'an is with `Ali: they shall never separate from one` another

[till they reach me by the Pool."[۷

A learned group among the majority has admitted the above. Even Ibn Hajar, quoting the tradition of the Two Weighty Things, says, "Be informed, then, that the tradition calling for upholding both of them comes through numerous ways narrated by more than twenty

companions." Further he says, "Here a doubt arises about when he said so. Some traditionists say he said so at Arafat during the Farewell Pilgrimage and others that he said so in Medina when he was sick, while his room was crammed with his companions. Another group say that he made that statement at the Khumm swamp, and in yet another that he made it, by way of preaching, after having left T'aif as mentioned above." Ibn Hajar furthermore says, "There is no contradiction here, for there is no objection to his repeating it at those places, and at others, out of his own concern for the unassailable Book and the Purified `itra," up to the end of his statement.[٨]

Suffices the Imams from the Purified `itra the fact that their rank with Allah is similar to that of the Book which falsehood cannot approach from front or from back. This must be sufficient testimony that takes people by the neck and obligates them to abide by their sect. A true Muslim does not accept any substitute for the Book of Allah; therefore, how can he deviate from the path of those who are its own peers? ٥) The gist of his saying "I am leaving unto you that which, as long as you uphold to it, shall

never let you stray: the Book of Allah and my `itra" is that anyone who does not uphold both

of them spontaneously will eventually stray. This is supported by his saying, peace be upon

him and his progeny, in the tradition of the Two Weighty Things, as Tabrani narrates it, "Do

not go ahead of them else you should perish, and do not teach them for they are more learned

than you." Ibn Hajar has said: "In his statement, peace be upon him and his progeny, `Do not

go ahead of them else you should perish, and do not teach them for they are more learned than

you,' there is proof that whoever among them is elevated to high offices and religious

vocations must be preferred over all others," up to the end of his statement.[۹] ۶) What makes it compulsory to follow and refer to Ahl alBayt

is this hadith of the

Messenger of Allah, peace be upon him and his progeny: "The similitude of my household

among you is that of the ark of Noah: whoever embarks upon it is saved, and whoever lags

behind it is drowned,"[۱۰] and his statement (pbuh), "The similitude of my Household among

you is that of the ark of Noah: whoever boards it is saved, and whoever lags behind it is

:drowned. And the similitude of my Household among you is the Gate of the Israelites

whoever enters it is forgiven."[۱۱] Also, consider his statement, peace be upon him and his

progeny, "The stars protect the inhabitants of earth against drowning, and my Ahl alBayt

protect my nation against dissension (in religious matters). If a tribe among the Arabs

differs

regarding the commandments of Allah, the High, the Mighty) from them, they will all) then

differ and become the party of Satan."[۱۲] This is fully sufficient to oblige the nation to

p: ۵۵

follow them and to protect it against differing from them. I do not think that there is any

language of man more clear than this hadith to support my argument. ٧) What is .meant by his word, peace be upon him and his progeny, "Ahl al-Bayt" (i.e

Household") here is their entirety, collectively, as being their Imams, not merely their"

- entirety inclusively, for this status is nothing but a testimony for the Proofs of Allah

particularly those who stand for His Commandments - as reason and scholarship .would rule

A learned group among the majority has admitted the same, such as Ibn Hajar in his -Al

Sawa`iq al-Muhriqa. Some of them have said that what is probably meant by `Ahl 'alBayt

who are a security are their own learned men, for they are the ones who are like ;guiding stars

when lost, inhabitants of the earth will get what they were ominously warned against. Ibn

Hajar said: "That will be during the time when alMehdi

as) appears, and the tradition)

indicates that Jesus will pray behind him, and the antiChrist

;will be killed during his time

after that, unusual events will succeed one another," up to the end of his statement which is

.quoted in the exegesis of verse ٧, in Chapter ١١, page ٩١, of Al-Sawa`iq al-Muhriqa

Somewhere else he indicates that the Messenger of Allah, peace be upon him and his progeny, was asked once: "How would people live after them?" and he answered: "They will live like an ass whose spleen has been broken."[۱۳] ۸) You know that likening them with the ark of Noah implies that whoever resorts to them in

matters related to the creed, deriving the branches and basics of religion from their virtuous

Imams, will certainly be saved from the fire of hell, and whoever lags behind them is like one

who seeks shelter during the flood with a mountain so that it may save him from Allah's

destiny, but he will eventually be drowned in water while the first will be hurled in the

.inferno, may Allah protect us from it

The reason why they, peace be upon them, are compared to the Gate of Salvation is that Allah

has made that Gate a symbol of humility before His Greatness and submission to His

Judgment; therefore, it becomes a reason for forgiveness. This is the reason for the .similitude

Ibn Hajar, in the exegesis of Chapter ٧ of the Holy Qur'an, in Chapter ١١, page ٩١, of his -Al

Sawa`iq al-Muhriqa, has accepted it while saying, after quoting these and other similar

traditions, "The reason for their similitude to the ark is that whoever loves and highly respects

them as means of thanking the One Who gave them honours, following the guidance of their

learned men, will be saved from the darkness of dissension, and whoever lags behind it is

drowned in the sea of ingratitude and will perish in the paths of tyranny." Then he

adds the

following: "As to the Gate of Salvation (meaning thereby their similitude thereto), Allah has

made entering that gate, which probably was the gate of Shittim or of Jerusalem, in ,humility

seeking forgiveness, a reason for salvation, and He (likewise) has made loving Ahl alBayt

a

reason for this nation's salvation."[۱۴] The sahih books are consecutive in stating that

following Ahl alBayt

is mandatory especially quoting the purified `itra. Had I not curbed my

pen for fear of boring you, I would have elaborated in detail, but what I have stated here must

.suffice for the purpose, Wassalam

,Sincerely

Sh

Letter ۹

Requesting More Relevant Texts Thul Qi`da ۱۳۲۹ Do not curb your pen, and do not worry about boring me. I am all ears listening to you; my

chest is wide, and in learning from you, my heart is at ease and soul in peace and .tranquility

All the proofs and arguments which you have stated made me even more enthusiastic, thus

removing the obstacle of boredom. Send me, therefore, more of your captivating speech and

manifestations of wise genius. I find in your speech the quest of the wise, and it is thus more

saturating to my heart than crystalclear

cool water; so, let me have more, may Allah bless

,your father, and peace be with you. Sincerely

Letter ١٠

Letter ١٠

A Glimpse of Sufficient Texts Thul-Qi`da ١٣٢٩ If you have been pleased by receiving ,my letter, and if you have approached it with selfsatisfaction

then I have often placed my hope on you for victory and concluded my effort

with success. Whoever intends well, adopting a good attitude while being humble, ,amiable

dignified, crowned with knowledge, wellmannered

with patience, is surely worthy of being

truthful in what he says and writes, while equity and integrity are in his hand and on his

.tongue

It is you to whom I owe my thanks when you asked for more, for who else can be more

graceful, kind and humble? In order to grant your quest and cool your eyes, I would like to

:state the following

Both alTabrani's

Al-Mujma` al-Kabir and Rafi`i's Musnad, quoting Ibn `Abbas, state that

The Messenger of Allah, peace be upon him and his progeny, has said: `Let whoever" is

pleased to live like me and die like me and inhabit Eden's Paradise which my Lord cultivated

take `Ali as his master after me, and let him obey whoever he places in charge over him, and

let him follow the example of my Ahl alBayt

after me, for they are my progeny: they are

created of my own mould and blessed with my own comprehension and knowledge. Woe

unto those who reject them and separate me from them! May Allah never permit them to

[enjoy my intercession.'"[١

,AlMatir

,alBarudi

Ibn Jarir, Ibn Shahin, and Ibn Mundah have all quoted Ishaq citing Ziyad

ibn Matraf saying: "I have heard the Messenger of Allah saying: `Whoever wishes to live my

life and die my death and enter the Garden which my Lord promised me, the Garden of

eternity, then let him take `Ali and his progeny after him as his masters, for they shall never

[take you out of guidance, nor let you stray.'"[۲]

Similarly, Zayd ibn Arqam is quoted in one hadith saying: "The Messenger of Allah, peace be

upon him and his progeny, has said: `Whoever wishes to live like me and die my death and

inhabit the perpetual Garden promised to me by my Lord, let him take `Ali as his master, for

[he shall never get you out of guidance, nor shall he let you stray.'"[۳

Also, consider this tradition narrated by `Ammar ibn Yasir: "The Messenger of Allah, peace

be upon him and his progeny, has said: `I admonish whoever believed in me and held me

truthful to accept the government of `Ali ibn Abu Talib, for whoever accepts him as the ruler

accepts me as such, and whoever loves him loves me too, and whoever loves me .loves Allah

Whoever hates him hates me, and whoever hates me hates Allah, the Sublime, the

Almighty."[۴] `Ammar quotes others stating this hadith: "O Lord! Whoever believed in me

and held me truthful, let him take `Ali as his master, for his government is also mine, and

[mine is that of the Almighty Allah."[۵

He, peace be upon him and his progeny, once delivered a sermon wherein he said: "O !people

Favours, honours, prestige and government are for the Messenger of Allah and his ;progeny

therefore, let no falsehood divert you."[۶] He, peace be upon him and his progeny said: "In

every generation of my nation there are members of my Household who equal only

my own

self and who safeguard this religion from the distortion of wrongdoers

and the interpretation

of the ignorant. Be informed that your Imams are your deputies to Allah; so, see who you

send to Him as your deputies."[۷] He, peace be upon him and his progeny, has also said: "Do

p: ۶۰

not go ahead of them else you should perish, nor should you lag behind them else you should perish. Do not teach them, for they are more learned than you."[٨] He, peace be upon him and his progeny, has said: "Consider my Ahl alBayt among you as you consider the head of the body, and the eyes in the head, for the head is guided by the eyes."[٩] He, peace be upon him and his progeny, said: "Uphold loving us, we Ahl alBayt, for whoever faces Allah loving us shall enter Paradise through our intercession. I swear by the One in Whose Hands my soul is placed that the good deeds of a believer shall never avail him except through recognizing our rights."[١٠] And he has also said: "The knowledge of the progeny of Muhammad brings salvation from the Fire, and loving Ahl alBayt is walking on the Straight Path. Allegiance to the progeny of Muhammad is a security against the torture."[١١] He, peace be upon him and his progeny, has said: "The feet of any servant of Allah shall never move on the Day of Judgment unless he is asked about four things: how he spent his life, what he wore his body

]".out for, how he made and spent his wealth, and about loving us, we Ahl alBayt

[۱۲

He, peace be upon him and his progeny, has said: "If a man stands in prayer between the

Rukn and Maqam, hating Muhammad's progeny, he shall still enter Hellfire."[۱۳] He, peace

be upon him and his progeny, has also said: "Whoever dies because of his love for the

progeny of Muhammad dies a martyr. Whoever dies because of loving the progeny of Muhammad dies as a believer of a perfect faith. Whoever dies for loving Muhammad's children will be given the glad tiding of entering Paradise by the angel of death, then by Munkir and Nakir. Whoever dies for loving Muhammad's descendants will be taken to Paradise like a bride taken to her groom's house. Whoever dies loving Muhammad's progeny will have two doors in his grave overlooking Paradise. Allah will make the grave of whoever dies for loving Muhammad's children a visiting place for the angels of mercy. Whoever dies for loving Muhammad's progeny dies adhering to the Sunnah and consensus. Whoever dies hating Muhammad's progeny will come on the Day of Judgment with this inscribed between his eyes: `He should despair of Allah's mercy,'" up to the end of his unmatchable [sermon,[۱۴ the sermon whereby he, peace be upon him and his progeny, intended to divert the .inclinations and whims

The implication is that all these traditions are unanimously agreed upon, especially those narrated through the authority of the purified `itra. Their status would not have been confirmed had they not been the obvious Proofs of Allah and the fountainhead of His

Jurisprudence, the obvious Proofs of Allah, the fountainhead of His Jurisprudence, the ones

who represent the Messenger of Allah in bidding or forbidding, his own deputies in the most

clear terms. Whoever loves them, therefore, is also a lover of Allah and His Messenger, and

whoever hates them is an enemy of Allah and His Messenger. He, peace be upon him and his

progeny, has said: "None loves us except a Godfearing

and sincere believer, and none hates

,us except a hypocritical wretch."[۱۵] It is for these reasons that alFarazdaq

the poet, has

:said these verses in their praise

;You are ones loving whom is belief, hating an abomination

.Nearness to you is indeed a rescue and a salvation

.If the pious ones are counted, you will be their Imams; it is true

.If one asks: "Who are the best of man?" the answer will be you

:The Commander of the Faithful, peace be upon him, used to say

I and the virtuous among my descendants are the best in manners when young, and" the most

learned when old. Through us does Allah obliterate lies, and through us does He turn the wild

fox's teeth ineffective. Through us does Allah cure your barrenness, and through us does He

[emancipate you. Through us does Allah begin and conclude."[۱۶

Suffices us a reason for preferring them over others the fact that Allah, the Sublime, the

Almighty, has preferred them over all others, making sending prayers unto them part of the

obligatory prayers, albeit if the one saying his prayer were a Siddiq or Faruq, with one

,light

or two, or with numerous lights. Nay! Everyone who worships Allah by performing His

obligations also worships Him while doing so by sending blessings unto them, just as he

worships Him when testifying through the two parts of the Shahadah. This, indeed, is a status

before which the nation's heads were lowered, and in front of which the eyes of whoever you

p: ۶۳

` mentioned of the imams have submitted. Imam alShafi

i, may Allah be pleased with him, has

[said:[١٧

O Household of Allah's Messenger! Loving you is an obligation

;Which Allah has enforced in His Honored Revelation

,Suffices you a great honour if one sends no prayer unto you all

.It will be as though he did not say his prayers at all

Let us now be satisfied with this much of the sacred Sunnah in testimony to the fact that

following their Sunnah is compulsory; so is emulating them. In the Book of Allah ,Almighty

,the Sublime and the omniPotent

there are clear verses which make that, too, compulsory. It

is to such verses that we would like to attract your aware conscience and sensitive .reason

You can be satisfied with an indicative hint, and a signal suffices to attract your attention; all

,praise is due to Allah, Lord of all the world. Sincerely

Sh

Footnote

This hadith, verbatim, is hadith ٣٨١٩ of the ones included on page ٢١٧, Vol. ۶ of Kanz [١] -al

Ummal. He also quotes it in Muntakhab al-Kanz; so, refer to the latter's text at the` beginning

of the footnote on page ۹۴ of Vol. ۵ of Ahmed's Musnad, although the author states: "They

were endowed with my comprehension," rather than "comprehension and knowledge." The

copier may have committed a mistake. Al-hafiz Abu Na`im, in his Hilyat al-Awliya', has also

quoted it, and he in turn is quoted by the Mu`tazilite scholar on page ۴۵۰, Vol. ۲, of his

commentary on Nahjul Balaghah, Egyptian edition. He also quoted something similar on

page ۴۴۹ from Abu `Abdullah Ahmed ibn Hanbal in both his Musnad and his book titled .(Manaqib `Ali ibn Abu Talib (as

[۲] This hadith is number ۲۵۷۸ of the ones quoted in Kanz al-`Ummal, Vol. ۶, page ۱۵۵. It is also quoted by Muntakhab al-Kanz; so, refer to the latter and read the last line of the footnote on page ۳۲, Vol. ۵, that quotes Ahmed's Musnad. It is also quoted by Ibn Hajar al-`Asqalani abridged in the biography of Ziyad ibn Mutraf in Part One of his Isaba, then he adds: "This hadith is quoted by Yahya ibn Ya`li al-Muharbi, a weak traditionist." This is strange coming from al-`Asqalani, for Yahya ibn Ya`li, according to the consensus of scholars of hadith, is quite trustworthy. In his Sahih, al-Bukhari quotes his ahadith related to the Hudaybiya .treaty

He taught hadith to Muslim Ghaylan ibn Jami`. Moreover, al-Thahbi, in his Mizan, takes the man's integrity for granted, and so do many authorities held reliable by both Shaykhs as well .as by others

[۳] This is quoted by al-Hakim at the end of page ۱۲۸, Vol. ۳, of his authentic book Al-Mustadrak. He adds the following: "The narrators of this hadith are all trustworthy, and they

both Shaykhs) did not quote it." It is quoted by al-Tabrani in his Al-Jami` al-Kabir, and) by

Abu Na`im in his book dealing with the excellences of the sahabah. It is hadith ۲۵۷۷ of the

ones included in Kanz al-`Ummal on page ۱۵۵, Vol. ۶. The author also quotes it in his

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.Muntakhab al-Kanz; so, refer to the footnote on page ۳۲, Vol. ۵, of the Musnad

Al-Tabrani has quoted it in his Al-Jami` al-Kabir, and so has Ibn `Asakir in his [۴] history

book, and it is hadith ۲۵۷۱ of the ones included in Kanz al-`Ummal at the end of page ,۱۵۴

.Vol. ۶

Al-Tabrani has quoted it in his Al-Jami` al-Kabir as narrated by Muhammad ibn Abu [۵]

Ubaydah ibn Muhammad ibn `Umayr ibn Yasir who quotes his father citing his` grandfather

Ammar. It is hadith ۲۵۷۶ of the ones included in Kanz al-`Ummal, page ۱۵۵, Vol. ۶. It is` also

.quoted in Muntakhab al-Kanz

It is narrated by Abul Shaykh in a lengthy hadith and transmitted by Ibn Hajar at [۶] the end

of maqsad ۴ of his Maqasid while explaining, on page ۱۰۵ of his Al-Sawa`iq al-Muhriqa, the

verse enjoining kindness to the Prophet's kin after having scrutinized it, and in the supreme

maqsad of his book Ghayat Al-Maram. Do not overlook his statement: "Do not accompany

".the wrong-doers

This is quoted by al-Malla in his Sirat, as in Ibn Hajar's explanation of the verse [۷] "And

follow in their footsteps, for they shall be questioned" in his Al-Sawa`iq al-Muhriqa, ,page ۹۰

.suggests

This is quoted by al-Tabrani who discusses the hadith of the Two Weighty Things, [۸] and he

is quoted by Ibn Hajar when the latter explains the meaning of this verse of Chapter :Four

And follow in their foot steps, for they shall be questioned," a verse which he" discusses in

p: ۶۶

.Chapter ١١ of Al-Sawa`iq al-Muhriqa, page ٨٩

This is quoted by a group of authors of books of traditions from Abu Tharr, and it is [٩] transmitted by Imam al-Sabban while enumerating the excellences of Ahl al-Bayt (as) in his

-work Is`af al-Raghibin, and by Shaykh Yusuf al-Nabhani on page ٣١ of Al-Sharaf al Mu'abbad, and by many other authorities. It is a text which enforces their leadership and

.implies that guidance to righteousness can be attained only through them

This is quoted by al-Tabrani in his Al-Awsat as transmitted by al-Sayyuti in his [١٠] Ihya'ul

Mayyit; by al-Nabhani in his Forty Forty [ahadith]; by Ibn Hajar in his chapter discussing

enjoining their love in Al-Sawa`iq al-Muhriqa, in addition to many other renown ;authorities

so, consider his statement: `Nobody's good deeds will avail him unless he is mindful of our

rights," then tell me what these rights are, the ones that are considered by Allah as

prerequisites to the acceptance of good deeds. Is it not obeying them and attaining Allah's

Pleasure through following their RIGHT PATH? What is the commandment to which both

Prophethood and caliphate attach such a great significance? But we have simply been

inflicted by people who do not contemplate; so, "We are Allah's, and unto Him is our

".return

This is quoted by the judge `Iyaz in a chapter explaining the fact that to venerate [۱۱] the Prophet (pbuh) and be worthy of pleasing him is to please his progeny and descendants, as indicated at the beginning of page ۴۰, Part Two, of the book titled Al-Shifa which was printed

in Istanbul in ١٣٢٨ A.H. You know that "knowing" them in this text does not mean just knowing their names and persons, and that they are kin of the Messenger of Allah, for even Abu Jahal and Abu Lahab knew all of that, but it means recognizing the fact that they are the authorities after the Messenger, peace be upon him and his progeny, as he himself has said:

Whoever dies not knowing the Imam of his time surely dies the death of Jahiliyya,"" and the meaning of loving them and their wilayat is the love and wilayat that are obligatory upon those who follow righteousness," i.e. the Imams of Truth, a fact that is quite obvious".

[١٢] This is so due to the fact that Allah has granted them a special status which requires obedience to them. Loving them as such is rewardable. This hadith is quoted by al-Tabrani from Ibn `Abbas, and it is transmitted by al-Sayyuti in his Ihya'ul Mayyit, and by al-Nabhani in his Al-Arba`in, besides many other renown authorities.

[١٣] This is quoted by al-Tabrani and al-Hakim, and it also exists in Nabhani's Al-Arba`in, in Sayyuti's Ihya'ul Mayyit and in others. This hadith is akin to his saying, peace be upon him and his progeny, as in one hadith which you have already heard, "By the One in

Whose

Hands my life is, nobody's good deeds will be of any avail without recognizing our right." If

hating them is not hating Allah and His Messenger, the good deeds of those who hate them

would not have been rendered vain even if they spend their life between the Rukn and the

Maqam [of Ibrahim, as] praying and supplicating; even then, they would not have enjoyed

such a status. Al-Hakim and Ibn Hayyan, in his sahih, as stated in Nabhani's Al-Arba`in

Arba`in and Sayyuti's Ihya'ul Mayyit, from Imam al-Hasan, the Prophet's grandson, who said

to Mu`awiyah ibn Khadij once: "Beware of hating us, we Ahl al-Bayt (as), for the Messenger

of Allah has said: `Whoever hates or envies us would be pushed away from the Pool

Kawthar] with whips of fire.'" The Messenger of Allah, peace be upon him and his] ,progeny

delivered a sermon once and said: "O People! Anyone who hates us, we Ahl al-Bayt (as), will

be resurrected on the Day of Judgment as a Jew." This hadith is quoted by al-Tabrani -in his Al

Awsat as stated in al-Sayyuti's Ihya'ul Mayyit and Nabhani's Al-Arba`in Arba`in and in other

.books

This is quoted by Imam al-Tha`labi in his explanation of the verse enjoining the [۱۴] love of

Ahl al-Bayt (as) in Al-Tafsir al-Kabir from Jarir ibn `Abdullah al-Bijli from the Messenger of

Allah, peace be upon him and his progeny. Al-Zamakhshari takes its authenticity for granted

.in his own exegesis of the same verse in his book Al-Kashshaf; so, refer to it

[۱۵] Al-Malla has recorded it in the second maqsad of Chapter ۱۴ of the Holy Qur'an in his

.own Chapter ۱۱ of Al-Sawa`iq al-Muhriqa

[۱۶] This is quoted by `Abdul-Ghani ibn Sa`d in his Eizah al-Ishkal. It is hadith ۶۰۵۰ of the

.ones included in Kanz al-`Ummal at the end of page ۳۹۶, Vol. ۶

These two couplets of al-Shafi`i are very well-known and in wide circulation. [۱۷] Many

trustworthy authorities have taken this fact for granted, indicating that he is the one who has

composed them. Among them are: Ibn Hajar, who quotes them while explaining the verse

Allah and His angels send prayers unto the Prophet (pbuh)," on page ۸۸ of his Al-" -Sawa`iq al

Muhriqa; al-Nabhani on page ۹۹ of his Al-Sharaf al-Mu'abbad, Imam Abu Bakr ibn

.Shihabud-Din in his Rashfatul Sadi, and by many others

Letter ۱۱

,I Admiring Our Clear Texts

,II Wondering at Compromising Them With the Majority's Beliefs

.III Asking for Clear Signs from the Book

A Glimpse of Sufficient Texts Thul-Qi`da ۱۳۲۹ ۱) I have been honoured to receive your highlyesteemed

letter which I found to be authentic

in its mainstream, comprehensible. You have filled your bucket to the brim. The flood of your

eloquence has surmounted the highest peaks. I have scrutinized your letter very carefully, and

I have found you to be far in vision, firm, strong in argument, outspoken. ۲) Having

deeply considered your argument and dug deep into your proofs, I found myself in a very dangerous situation: When I look into your proofs, I find them convincing. When I consider your explanations, I find them indicative. When I look at the Imams of the Purified itra, I find Allah and His Messenger commending their status, highlighting its` greatness and prestige. Then when I look at the majorty of Muslims, who represent most of this nation, I

,find them differing from Ahl alBayt

contrary to the obligation of those proofs. Now I find

myself to be split in two parts: one part of me yielding to the proofs, while the other seeking

refuge with the majority of Muslims. I have submitted the first to you to lead: it is tame in

your hands, while the other has stubbornly rejected you. ۳) Could you please, therefore, overcome the latter's stubbornness with convincing proofs

from the Book which could curb it and divert it from yielding to the common beliefs? Peace

,be with you. Sincerely

Letter ۱۲

Letter ۱۲

Qur'anic Proofs Thul-Qida ۱۳۲۹ You, praise to Allah, have studied the Book thoroughly, becoming acquainted with both its

obvious and implied meanings. Has there been anyone praised therein like the ?Purified `itra

Have its perfect verses described any as "purified from all uncleanness"[۱] other than ?them

Has the verse of Purification been revealed in honour of anyone else?[۲] Has the perfect

Revelation commanded love for any others?[۳] Has Gabriel brought the verse of Mubahala in

[praise of anyone else?[۴

Has "Hal Ata" been revealed in praise of others? No! I swear

[By the Lord Who rightly used it for them, Who is right and fair.[۵

Are they not "Allah's Rope" concerning whom He has said: "Hold together to Allah's Rope

and do not be divided (Qur'an, ۳:۱۰۳)"[۶]? And "the truthful" concerning whom He has :said

Be ye all with the Truthful (Qur'an, ۹:۱۱۹);"[۷] "Allah's path" about which He has said: " "Do

not follow different paths else they should divert you from Allah's path (Qur'an, ۶:۱۵۳)," [[۸

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the ones "entrusted with authority among you (Qur'an, ۴:۵۹)," [۹] the "custodians of Revelation" about whom He says: "Ask the custodians of Revelation when you do not know (Qur'an, ۲۱:۷)," [۱۰] the believers about whom He says: "Whoever differs from the Messenger, after guidance has been made clear to him, following paths other than those of the Believers, We shall leave him in the path he has chosen and place him in Hell, what an evil refuge (Qur'an, ۴:۱۱۵)," [۱۱] and the "guides" about whom He says: "You are a warner, and for each nation there is a guide"? [۱۲] Are they not among those upon whom Allah has showered His blessings and to whom He has referred in the Fatiha and the Glorious Qur'an saying "Guide us unto the Right Path, the Path of those whom You have blessed," [۱۳] and He has also said: "These are with those whom Allah has blessed from among the prophets, the truthful, the martyrs and the righteous (Qur'an, ۴:۶۹)"? [۱۴]

Has He not granted them the general authority? Has He not confined it only to them after the Prophet? Read: "Your Master is Allah and His Messenger and the Believers who uphold prayers and pay zakat even while prostrating; whoever takes for Master Allah and His

Messenger and the Believers, then the Party of Allah are indeed the victorious ,(Qur'an

Has He not made salvation for those who repent and do good deeds [١٥]".(۵:۵۸ dependent

upon accepting their guided authority, saying: "I am most Forgiving for those who ,repent

believe, do good deeds, and received guidance (Qur'an, ٢٠:٨٢)"[١۶]? Isn't their wilayat part

of the "trust" about which the Almighty says: "We offered the trust unto the heavens, the

earth, and the mountains, but they all refused to bear it out of extreme fear, then man :bore it

[he is most unjust, most ignorant (Qur'an, ۳۳:۷۲)"?[۱۷

Have they not been the "peace" wherein Allah has commanded everyone to enter, saying, "O

,ye who believe! Enter in peace all of you, and do not follow the steps of Satan (Qur'an

Are they not the "blessing" concerning whom Allah the Sublime has said, .[۱۸]"(۲:۲۰۸ "You

will be questioned on that Day about the Blessing (Qur'an, ۱۰۲:۸)"[۱۹]? Has not the

Messenger of Allah (pbuh) been commanded to convey all of this? Has Allah not emphasized

conveying it in such a language which sounded like threatening, saying, "O !Messenger

Convey that which has been revealed unto you, and if you do not do it, then you have not

really conveyed His Message at all, and Allah shall protect you from (mischievous) people

Qur'an, ۵:۷۰)"?[۲۰] Has not the Messenger of Allah, peace be upon him and his) ,progeny

,conveyed it on the Ghadir Day, having reached its plains and delivered the Message

whereupon Allah revealed this congratulating verse: "Today have I completed your religion

for you, perfected My blessing unto you, and accepted Islam as your religion (Qur'an, ۵:۴)"?

[۲۱]

Have you noticed what your Lord did with the person who openly denied their authority

saying, "O Allah! If this Message is truly from Thee, then let stones fall upon us[۲۲] like rain

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from the skies, or cause a severe torment to befall upon us"? Allah hurled a Sijjil stone at him

as He had done with the Fellows of the Elephant. He revealed these verses on that :occasion

A person questioned about a penalty to befall the unbelievers which cannot be" warded off: (a

".(penalty) from Allah, Lord of the Ways of Ascent (Qur'an, ٧٠:١٢

People will cetainly be questioned about such authority when they are resurrected as indicated

in the explanation of the verse saying: "And follow in their footsteps, for they have the

authority (Qur'an, ٣٧:٢۴)."[٢٣] There is no room to wonder any longer, then, especially when

we discern the fact that their authority has been sanctioned by Allah unto people through His

prophets, providing proofs and arguments for it, as indicated by the explanation of His :saying

And ask the Messengers whom We sent before thee (Qur'an, ۴٣:۴۵)."[٢۴] Nay! Allah" has

even taken for it a promise on the Day of Alasto from the souls of His creatures even before

creating their physical forms, as referred to in this verse: "When thy Lord drew forth from the

children of Adam - from their loins - their descendants, making them promise, asking :them

Am I not your Lord?' They said: `Yes! We testify!' This is so lest you should say on the ` Day

of Judgment: `Of this we were never mindful (Qur'an, ۷:۱۷۲)'."[۲۵] Through their

intercession has Allah granted forgiveness to Adam who learned the words of repentance

[referred to in Chapter ۲, Verse ۳۷, of the Holy Qur'an.[۲۶

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Allah does not expose them to torture,"[۲۷] for they are the security of the" inhabitants of

earth and mankind's means towards Him. They are the ones of whom people are jealous and

about whom Allah says: "Should they feel jealous of them because Allah Has granted them

His favours (Qur'an, ۴:۵۴)"?[۲۸] They are the ones who are "deeply grounded in "knowledge

about whom He says: "Those who are deeply grounded in knowledge say: `We believe

Qur'an, ۳:۷)!'"[۲۹] They are the ones who will be upon the Heights and to whom Allah)

,refers when he says, "Upon the Heights are men who know all by their marks (Qur'an

They are the men of truth about whom He says: "Among the Believers are [۳۰]".(۷:۴۸ men

who fulfilled their promise unto Allah; some of them have passed away, while others are

waiting, and they have not changed in the least (Qur'an, ۳۳:۲۳)."[۳۱] They are the ones who

glorify Allah continuously. About them He has said: "He is Glorified in the early morning and

during the night by men who are not divered, by either trade or selling, from mentioning

Allah, the saying of prayers, or the paying of zakat: they fear the Day when hearts and sights

]".(are overturned (Qur'an, ۲۴:۳۶۳۷

[۳۲

Their houses are the ones mentioned in Allah's verses saying: "In houses which Allah

permitted to be elevated and His Name be recited therein."[۳۳] Allah has made their niche, in

:Surat An-Nur (Qur'an, ۲۴:۳۵),[۳۴] an example for His own Light

Allah is the Light of the heavens and the earth. The parable of His Light is a niche, within it is

a Lamp: the lamp is enclosed in glass; the glass is as (bright as) a brilliant star lit from a

blessed tree, an olive, neither of the east nor of the west, whose oil is wellnigh

,luminous

:though fire scarcely touches it: Light upon Light! Allah guides whom He will to His Light

.Allah sets forth parables for men, and Allah knows all things

They are the foremost in accepting the faith and implementing it, and they are the nearest to

Allah, as He indicates in Chapter ۵۶, verses ۱۰ and ۱۱.[۳۵] They are those who testify to the

Prophet's truthfulness (Qur'an, ۴:۶۹).[۳۶] They are the martyrs and the virtuous. Regarding

them and their followers has Allah said: "Among Our creation is a nation calling unto the

right guidance through the truth, and they are most just therein" (Qur'an, ۷:۱۸۱).[۳۷] ,Also

Allah has said the following about their party and about that of their enemies: "Inhabitants of

the Fire are not equal to those of Paradise: inhabitants of Paradise are the victorious." [[۳۸

About both parties He has also said: "Should We treat those who believe and do good deeds

as We treat those who cause corruption on earth, or should We equal the virtuous to the

corrupt (Qur'an, ٣٨:٢٨)?"[٣٩] He has also said the following verse concerning both :parties

Do those who commit bad deeds surmise that We will treat them like We treat those" who

believe and do good deeds, in life and in death? Ill is their judgment."[٤٠] About them and

their supporters He has said: "Those who believe and do good deeds are the best of creation

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[Qur'an, ٩٨:٧)."[٤١)

About them and their adversaries Allah has said: "These are two opponents who differed

regarding their Lord: those who disbelieve will be clothed with clothes of fire: boiling liquid

shall be poured on their heads (Qur'an, ٢٢:١٩)."[٤٢] Regarding them and their enemy, Allah

has revealed these verses: "Is this who has been a believer like unto him that who has been an

?evildoer

They are not equal. As for those who believe and do good deeds, their abode shall

be Perpetual Gardens, a reward for their good deeds. As for those who cause corruption, their

abode is Hell-fire; every time they want to get out of it, they are turned back into it and is said

]"'.(to them: `Taste the torment of the Fire in which you disbelieved (Qur'an, ٣٢:١٩٢٠

[٤٣

Concerning them and those who boasted of providing water for the pilgrims and looking after

the Haram mosque, Allah has revealed this verse: "Do you count the providing of the pilgrims

with water and the maintenance of the Haram mosque equal to (the value of) those who

believe in Allah and the Last Day and fight in the Way of Allah? They are not equal in the

eyes of Allah, and Allah does not lead the wrongdoers

[Qur'an, ۹:۱۹)."[۴۴)

About their triump in many trials and the magnitude of their patience, the Almighty :says

Among people is one who sells his life in return for Allah's Pleasure; Allah is Clement"

towards His servants (Qur'an, ۲:۲۰۷)."[۴۵] Regarding their endeavour in the way of Allah

and their toil, Allah has said: "Allah has traded the believers' lives for Paradise: they fight in

the Way of Allah and they kill or get killed. It is His true Promise in the Torah, the Gospel

and the Qur'an: who fulfills his promise better than Allah? Rejoice, therefore, for your

bargain; that is the great victory. Those who turn (to Allah) in repentance, worship Him, and

praise Him, wander in devotion to the Cause of Allah, bow down and prostrate in prayer,

enjoin goodness and forbid evil, and observe the limits set by Allah (they do rejoice). So,

proclaim the glad tidings to the Believers (Qur'an, ٩:١١١١١٢)."

"Those who (in charity) spend

of their possessions by night and by day, in secrecy and in public, have their reward with their

Lord: on them there shall be no fear, nor shall they grieve (Qur'an, ٢:٢٧٤)."[٤٦]

They truly say only the truth. The Truthful Himself, blessed be His Name, has borne witness

to that, saying: "Those who have brought forth the truth, believing therein, are indeed the Godfearing

(Qur'an, ٣٩:٣٣)."[٤٧] They are the faithful relatives of the Messenger of Allah (pbuh),

his kinfolk, whom Allah Has chosen for His beautiful care and great attention, saying: "And

warn your near in kin (Qur'an, ۲۶:۲۱۴)." They are his relatives, and "Relatives have the priorities according to the Book of Allah" (Qur'an, ۸:۷۵; see also ۳۳:۶). On Doomsday, they will ascend to his rank and join him in the perpetual gardens of felicity as witnessed by Allah's statement:

Those who believe and whose families follow them in faith - to them shall We join their

families: We shall never deprive them (of the fruit) of aught of their deeds, (yet) each is in

[pledge for his deeds. (Qur'an, ۵۲:۲۱)[۴۸

They have the right dues as the Qur'an has stated: "And give the near in kin his dues ,(Qur'an

and they have the fifth: nobody's responsibility will be cleared until he defrays ",(۱۷:۲۶ :it

Know ye this: whatever ye obtain of spoils, its fifth goes to Allah, the Messenger, and" the

Messenger's) kinfolk (Qur'an, ۸:۴۱)." They are the ones upon whom Allah's favours) have

been bestowed as implied in this verse: "What Allah has bestowed on His Apostle - (and

taken away) from them - for this ye made no expedition with either cavalry or camelry, but

Allah gives power to His apostles over any He pleases, and Allah Has power over all things

".(Qur'an, ۵۹:۷)

They are Ahl alBayt

addressed by Allah thus: "Allah desires to remove all abomination from

,you, Ahl alBayt

and purify you with a perfect purification (Qur'an, ۳۳:۳۳)." They are the

family of Yasin whom Allah greets in the Glorious Qur'an thus: "Peace be unto the

family of

Yasin (Qur'an, ٣٧:١٣٠)."[٤٩] And they are the family of Muhammad upon whom greetings

and peace have been enforced by Allah Who says: "Allah and His angels send greetings unto

,the Prophet: O ye who believe! Send greetings unto him and many salutations (Qur'an

[٥٠]".(٣٣:٥٦

Some people asked the Prophet, peace be upon him and his progeny, "O Messenger !of Allah

We know how to greet you with peace, but how can we greet you with prayers?" He, Allah's

p: ٧٩

peace and blessings be upon him and his progeny, answered, "Say: `O Allah! Send blessings

unto Muhammad and the family of Muhammad,'" according to the hadith. It was then

understood then that greeting them was part of the prayers enjoined by this verse. This is why

learned men have included the verse quoted above among others in their praise. Ibn Hajar has

listed it in part ١١ of his Al-Sawa`iq al-Muhriqa among verses in their praise,[٥١] peace be

upon them. A good resort for them and a good reward: Gardens of Eden with gates wide open

[to receive them.[٥٢

,Who can compete with them? In the sun is meaning and heat

.Parching, exerting the one who dares to compete

Allah has chosen them for His favours, and they are the ones who are faster than all others in

doing good deeds; they inherit the Book of Allah; about them He has said the following

therein: "Among men is one who wrongs his own self (by ignoring the Imams), and one who

seeks righteousness (by following the Imams), and one who is faster than others in doing

good deeds by the Will of Allah (who is the Imam himself): this indeed is Allah's great favour

[Qur'an, ۳۵:۳۲)."[۵۳)

These verses which demonstrate the Imams' virtues and merits must suffice. Ibn `Abbas has

said: "In praise of `Ali alone, three hundred verses were revealed."[۵۴] Others say that one

fourth of the Holy Qur'an has been revealed in their praise. This comes as no surprise when

we consider the fact that they and the Qur'an are twin brothers who do not separate from one

.another

Be satisfied for now with what we have stated here of the perfect verses of the Holy .Qur'an

Take them easily going and returning, making the advent of morning beams, easily and

nicely, forgiving and at ease, from someone very well acquainted therewith, for none can tell

.you better than one endowed with experience, and peace be with you

,Sincerely

Sh

Footnote

As it ruled in its departure therefrom according to the Almighty's statement: "Allah [١]

wishes to remove all abomination from you, members of Ahl al-Bayt (as) and purify you with

".(a perfect purification (Qur'an, ٣٣:٣٣

Nay! Nobody else can claim that at all. They have been selected for it; so, nobody [٢] can

.reach their station nor dream of attaining their achievements

Nay! Allah has selected them for it and preferred them over all others, saying: "Say [٣] (O

Muhammad): `I do not ask you for any reward other than being kind to my kin,' and whoever

attains a good deed [being kind to them], We shall certainly increase him in goodness;

,verily

Allah is Forgiving [to those who are kind to them], Appreciative [of such kindness] ,(Qur'an

".(۴۲:۲۳

Nay! The verse of Mubahala was revealed specifically in their praise. Allah, the Dear [۴]

One, says therein: "Say (O Muhammad): `Let us bring our sons and your sons,... ,(Qur'an

".(۳:۶۱

This is a reference to the revelation of Ayat al-`Asr (Chapter of Time) regarding [۵] them and

their foes, and whoever wishes to be familiar with this matter as dealt with in the verse of

purification, verse of mubahila, the verse enjoining kindness to the Prophet's kin, and the

verse of time, he must refer to our own statement in this regard, for it is the remedy for every

ailment. It brings the foes back to their senses, and it provides knowledge for those who do

.not know, and praise be to Allah

-In his commentary on the meaning of this verse in his Al-Tafsir al-Kabir, Imam al [۶]

Tha`labi quotes Aban ibn Taghlib reporting that Imam Ja`fer al-Sadiq (as) has said: "We are

Allah's rope about which He has said: `And uphold Allah's rope all of you together, and do

not be separated (Qur'an, ۳:۱۰۳)'." Ibn Hajar has included this verse among others revealed in

their praise, being the fifth in the series of verses which he enumerates in Chapter ۱۱ of Al-

Sawa`iq al-Muhriqa. While explaining its meaning, the author quotes al-Tha`labi, as you have

heard above, citing Imam Ja`fer al-Sadiq (as). Imam al-Shafi`i is quoted in Rashfatul Sadi by

:Imam Abu Bakr ibn Shihabud-Din as having said

When I saw people being carried away to the seas of misguidance and ignorance by their

,sects

I boarded, in the Name of Allah, the Ark of Salvation, that is, the Household of the Chosen

.One, the Seal of Prophets

And I upheld Allah's Rope, and it is obedience to them, as He has commanded us to uphold to

.the Rope

[۷] The "truthful" here are Allah's Messengers and the Imams of his purified progeny,

according to our consecutive sahihs, and as supported by al-Hafiz Abu Na`im and Muwaffaq

ibn Ahmed, and transmitted by Ibn Hajar in his explanation of Chapter ۵, Section ۱۱, of -Al

Sawa`iq al-Muhriqa, page ۹۰, quoting Imam Zaynul `Abidin (as) in a statement quoted above

.(see Letter No. ۶)

[۸] Imams al-Baqir and al-Sadiq (as) used to always say: "The RIGHT PATH here is the

Imam, and do not follow diverse paths (imams of misguidance) for they will divert you from

".(His Path (and we are His Path

[۹] -In his authentic sahih, the trusted authority of Muslims, Muhammad ibn Ya`qub al

Kulayni, has quoted Burayd al-`Ajli saying: "I asked Abu Ja`fer (Imam Muhammad al-,Baqir

as) about the verse saying: `Obey Allah, and obey the Messenger and those charged with

authority among you (Qur'an, ۴:۵۹),' and he answered me by saying: `Have you not observed

those (Jews) who are given a portion of the (knowledge of the) Book? They are invited to the

Book of Allah so that it might decide between them, then a party among them turns back

therefrom), and they withdraw (Qur'an, ۳:۲۳),' how they believe in sorcerers and) tyrants

instead, and how they say to those who disbelieve that they are closer to the Straight Path than

the Believers? They tell the imams of misguidance and the callers unto the Fire that their

guidance is more accurate than that of Muhammad's progeny; `Have you not seen those to

whom a portion of the Book has been given? They believe in idols and false deities and say of

those who disbelieve: These are better guided in the path than those who believe. Those are

they whom Allah has cursed, and whoever Allah curses, you shall never find for them any helper. Or have they a share in the kingdom? But then they would not give people even the speck in a date stone (Qur'an, ۴:۵۱-۵۳),' nor will they ever own aught of Allah's domain, that is, Imamate and Caliphate, `... or do they envy the people for what Allah has bestowed upon them of His own favours (Qur'an, ۴:۵۴)?' We are the ones who are envied because of the Imamate which Allah has bestowed upon us rather than anyone else among His creation; `We bestowed upon the descendants of Ibrahim (Abraham) the Book and the Wisdom, and We provided them with a great kingdom (Qur'an, ۴:۵۴),' meaning He made some of them messengers, prophets, and imams; so, how can they recognize its existence to the descendants of Ibrahim while denying it to the descendants of Muhammad (pbuh)?!" "Among them are those who believed in it, and among them are those who turned away therefrom, and Hell suffices for a torment (Qur'an, ۴:۵۵)."

Explaining this chapter, al-Tha`labi quotes Jabir saying the following in his book [۱۰] Al-

Tafsir al-Kabir: "When this Chapter was revealed, `Ali (as) said: `We are the people of remembrance,' and this is the case with all the Imams of guidance." The Bahraini scholar has

.quoted in Chapter ۳۵ more than twenty authentic ahadith bearing this meaning

Ibn Mardawayh, in his explanation of this Chapter, has indicated that "... to argue [۱۱] with

the Messenger" in this context means to dispute with him regarding `Ali (as), and the

guidance referred to in the verse "... after guidance has been made manifest to him" is the

guidance provided by `Ali, peace be upon him." In his Tafsir, al-`Ayyashi states something

almost similar to this, and the sahihs are consecutive from the sources of the purified progeny

in stating that "the path of the believers" is the path of their own (progeny), peace be upon

.them

:Explaining this verse in Al-Tafsir al-Kabir, al-Tha`labi quotes Ibn `Abbas saying [١٢]

When this verse was revealed, the Messenger of Allah (pbuh) put his hand over his" chest and

said: `I am the warner and `Ali (as) is the guide, and through you, O `Ali, guidance is

achieved.'" Many scholars of exegesis and authors of books of traditions quote Ibn `Abbas

and Muhammad ibn Muslim saying: "I asked Abu `Abdullah (Imam Ja`fer al-Sadiq ((as

about the implications of this verse and he answered: `Each Imam is the guide of his '.time

Imam Abu Ja`fer al-Baqir has said the following regarding its explanation: `The warner is the

Messenger of Allah, and the guide is `Ali,' then he adds: `By Allah, imamate shall remain

"'.with us till the Hour approaches

In his exegesis of Surat al-Fatiha, al-Tha`labi, in his Al-Tafsir al-Kabir, quotes Abu [۱۳]

Buraydah saying that "al-sirat al-mustaqim (the Straight Path) is the path of Muhammad

pbuh) and his progeny (as)." Interpreting this sura, Waki` ibn al-Jarirah quotes) -Sufyan al

Thawri through a chain of narrators including al-Sadi, Asht, Mujahid, all quoting Ibn `Abbas

saying: "`Guide us to the Straight Path' means `Guide us to the love for Muhammad and his

"'.progeny

[۱۴] The Imams from among Ahl al-Bayt (as) are without any argument the masters of

.siddiqs, martyrs, and the righteous

[۱۵] Scholars of exegesis are unanimous, as al-Qawshaji, imam of the Ash`aris, has admitted

in his chapter on "Sharh al-Tajrid," saying that this verse was revealed in honour of `Ali (as)

when he offered charity while engaged in the ceremonial supplication performing the .prayers

In his sahih, al-Nisa'i quotes `Abdullah ibn Salam testifying to its revelation in honour of `Ali

(as). This view is supported by the author of Al-Jami` Baynal Sihah al-Sitta while explaining

Surat al-Ma'ida [Chapter of Table of Viands]. Al-Tha`labi has indicated its revelation in

honour of the Commander of the Faithful in his book Al-Tafsir al-Kabir, as we will explain

.when we discuss it

[۱۶] In Chapter ۱۱, Part One, of his Al-Sawa`iq al-Muhriqa, Ibn Hajar states: "The guidance

referred to in Chapter ۸ which states: `I am all-Forgiving for those who repent, believe, and

do good deeds, then seek guidance,' according to Thabit al-Banni, means the seeking of

guidance from the household of the Prophet (pbuh).'" This is narrated from Abu Ja`fer -al

Baqir, too. Ibn Hajar has narrated several ahadith testifying to the salvation of those who seek

and act upon their guidance, peace be upon them. He also refers to what he quotes -from al

Baqir's statement referring to the conversation between Imam al-Baqir (as) and al-Harith ibn

Yahya in which the Imam says: "O Harith! Have you not seen how Allah has made it clear

that repentance, belief, and good deeds are not sufficient without seeking guidance from our

authority?' then he, peace be upon him, quotes his grandfather the Commander of the Faithful

saying: "By Allah! If a man repents, believes, and does good deeds, but he does not seek

guidance from our authority, nor recognizes our rights, all of these things will be utterly in

vain.'" Abu Na`im the hafiz quotes Awn ibn Abu Jahufah who in turn quotes his father

narrating a similar tradition from `Ali (as). Al-Hakim has published similar ahadith from

.Imams al-Baqir and al-Sadiq (as), and from Thabit al-Banni and Anas ibn Malik

[۱۷] Refer to the meaning of this verse in Al-Safi, and in `Ali ibn Ibrahim's Tafsir, and to the

traditions narrated by Sunnis explaining its meaning as compiled by the Bahraini scholar in

.Chapter ۱۱۵ of his work Ghayat al-Maram

[۱۸] In chapter ۲۲۴ of Ghayat al-Maram, the Bahraini scholar quotes twelve traditions from

our sahihs testifying to the fact that this verse was revealed regarding `Ali's government and

that of the Imams among his descendants, barring the leadership of all others. In Chapter ۲۲۳,

he states that al-Asfahani al-Amawi narrates the same about `Ali (as) quoting various .sources

[۱۹] In Chapter ۴۸ of his Ghayat al-Maram, the Bahraini scholar quotes three ahadith

narrated by Sunnis testifying to the fact that the "bliss" here is what Allah has blessed people

through the government of His Messenger (pbuh), that of the Commander of the Faithful and

Ahl al-Bayt (as). In Chapter ۴۹, he quotes twelve ahadith from our sahihs reflecting the same;

so, refer to it if you wish.

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[٢٠] Only one Sunni faqih among the authors of books of traditions, namely Imam al-Wahidi,

while commenting on Surat al-Ma'ida in his book Asbab al-Nuzul, quotes Abu Sa`id al-

Khudri saying: "This verse was revealed on the Day of Ghadir Khumm in honour of `Ali ibn

Abu Talib (as)." Imam al-Tha`labi has included it in his Tafsir from two sources, and al-

Hamawani al-Shafi`i includes it in his Fara'id from various sources from Abu Hurayrah, and

it is transmitted by Abu Na`im in his book Nuzul al-Qur'an from two sources: Abu Rafi` and

al-A`mash, both quoting `Atiyyah. In Ghyat al-Maram, there are nine ahadith narrated by

Sunnis and eight authentic ones by Shi`as conveying the same meaning; so, refer to it in

Chapters ٣٧ and ٣٨.

[٢١] This text is stated by Imam Abu Ja`fer al-Baqir (as), succeeded in narrating it by Imam

Abu `Abdullah al-Sadiq (as). According to authentic narrations, Sunnis have included six

ahadith in their own books of traditions that in the end quote the Messenger of Allah, peace

be upon him and his progeny, quite clearly emphasizing this very theme. Its explanation

.exists in Chapters ٣٩ and ۴٠ of Ghayat al-Maram

[٢٢] Imam al-Tha`labi has detailed the explanation of this matter in his Al-Tafsir al-Kabir,

and it is transmitted by the Egyptian scholar al-Shiblinji who details `Ali's biography in his

book Nur al-Absar, page ١٧١, where he, too, explains it in detail. Al-Halabi mentions it at the

conclusion of his chapter "Hijjatul Wada`" in Vol. ٣ of his book Al-Sira al-Halabiyya. Al-

.Hakim narrates it in "Tafsir al-Ma`arij" in his Al-Mustadrak, page ٥٠٢, Vol. ٢

[٢٣] Al-Daylami, as is the case with the explanation of this verse in Al-Sawa`iq al-Muhriqa

states that Sa`id al-Khudri quotes the Prophet (pbuh) saying: "Follow in their footsteps, for

they are responsible concerning `Ali's wilayat." Al-Wahidi, as is the case with the author of

Al-Sawa`iq al-Muhriqa, explains this verse by saying: "It has been narrated regarding Allah's

statement: `Follow in their footsteps, for they are responsible...,' that the responsibility

referred to here is regarding `Ali's government and that of Ahl al-Bayt (as),'" adding: "For

Allah commanded His Prophet (pbuh) to make people aware of the fact that he does not ask

them for any rewards for conveying His Message other than being kind to his kin..., ,that is

they will be asked if they properly submitted to their wilayat as the Prophet (pbuh) had

instructed them, or if they lost it and discarded it, thus becoming subject to Allah's demands

-and the consequences of such discarding." Ibn Hajar includes it in Chapter ١١ of his Al

Sawa`iq al-Muhriqa among the verses revealed in their praise, being number ۴ in such

.sequence, and he elaborates on it a great deal

[۲۴] Refer to what Abu Na`im al-Hafiz has quoted in his Hilyat al-Awliya, and to what is recorded by al-Tha`labi, al-Nisaburi, and al-Barqi regarding its meaning in their own tafsir books, and to what Ibrahim ibn Muhammad al-Hamawini and other Sunnis have said. Also refer to what Abu `Ali al-Tibrisi has said while explaining its meaning in his book Mujma`ul

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Bayan fi Tafsir al-Qur'an, quoting the Commander of the Faithful (as). What Chapters ۴۴ and

.of Ghayat al-Maram state in this meaning is something that dispels all doubts ۴۵

Our own discourse about Ahl al-Bayt (as), while explaining this verse, testifies to [۲۵] this

.fact

Ibn al-Maghazli al-Shafi`i quotes Ibn `Abbas saying: "When the Messenger of [۲۶] ,Allah

peace be upon him and his progeny, was asked about the words which Adam had received

from his Lord and whereby his repentance was accepted, he (pbuh) said: `He [Adam] asked

Him by the prestige He held for Muhammad, `Ali, Fatima, al-Hasan, and al-Husayn, and thus

did He accept his repentance and forgive him.'" This is what we know for a fact to be the

.meaning of this verse

Refer to Al-Sawa`iq al-Muhriqa by Ibn Hajar who interprets the verse of the [۲۷] :Almighty

Allah would not torment them..." as verse ۷ of those revealed in their honour as" recorded in

.Chapter ۱۱ of the said book where the author endorses our own view stated here

This is admitted by Ibn Hajar who counts this verse among the ones revealed in [۲۸] their

-honour, numbering it ۶ in Chapter ۱۱ of his Al-Sawa`iq al-Muhriqa. Ibn al-Maghazli al

Shafi`i, as indicated in the explanation of this verse in Al-Sawa`iq al-Muhriqa, quotes Imam

al-Baqir (as) saying: "By Allah, we are the ones who are envied." In Chapters ۶۰ and ۶۱ of

.Ghayat al-Maram, as many as thirty authentic ahadith are recorded in this meaning

[۲۹] This is quoted by Thiqatul-Islam Muhammad ibn Ya`qub al-Kulayni who quotes an

authentic hadith from Imam al-Sadiq (as) saying: "We are a people the obedience to whom

has been mandated by Allah, the Exalted and the Sublime; we are the ones who are deeply

rooted in knowledge, and we are the ones who are envied. Allah Almighty has said: `Or

should they envy (certain) people for what Allah has granted them out of His own "'?favour

This has also been quoted by al-Shaykh in his Tahthib, also quoting Imam al-Sadiq, peace be

.upon him

While explaining this verse in his Tafsir, al-Tha`labi quotes Ibn `Abbas saying: [٣٠] "The

a`raf' is an elevated place of the Sirat whereupon al-`Abbas, Hamzah, `Ali and` Ja`fer of the

two wings identify the ones who love them by the sign of the whiteness of their ,countenance

and the ones who hate them by its blackness." Al-Hakim, too, has quoted `Ali (as) :saying

We shall stand, on the Day of Judgment, between Paradise and Hell, and we shall" recognize

those who support us by their mark and would let them enter Paradise, and we shall recognize

those who hate us also by their marks." Salman al-Farisi is quoted saying: "I have

heard the

Messenger of Allah, peace be upon him and his progeny, saying: `O `Ali! You and the wasis

from your descendants are on the A`raf.'" This is supported by the hadith quoted by Dar Qutni

at the conclusion of Part Two, Chapter ٩, of Al-Sawa`iq al-Muhriqa. It indicates that `Ali (as)

delivered a lengthy address to the six persons assigned by `Umer to be in charge of the shura

in which he stated: "I ask you in the Name of Allah if anyone among you has been told similarly to what I was told by the Messenger of Allah, peace be upon him and his ,progeny

and that is: `O `Ali! You are the one who will designate the destination of every person on the

Day of Judgment either to Paradise or to Hell'?" They responded: "No, indeed." Ibn Hajar

states the following: "The meaning of this hadith is what is narrated by Antarah from Imam

Ali al-Rida (as) who quotes the Prophet, peace be upon him and his progeny, saying` the

following to `Ali (as): `O `Ali! You are the one who will assign people to either Paradise or

Hell on the Day of Judgment, telling Hell which one is hers and which one is not.'" Ibn Hajar

says: "Ibn al-Sammak narrates that Abu Bakr has said to `Ali (as), may Allah be pleased with

both men, "I have heard the Messenger of Allah saying: `Nobody can pass on the Sirat except

"'.the one permitted by `Ali

In Section ۵, Chapter ۹, of Al-Sawa`iq al-Muhriqa, Ibn Hajar, while discussing `Ali's [۳۱]

assassination, indicates that when `Ali (as) was on the pulpit in Kufa, he was asked to explain

the verse in which this phrase occurs: "Men who proved truthful to their promise to

",Allah

and he answered by saying: "O Lord! Forgive them; this verse was revealed in honour of

myself, my uncle Hamzah, and my cousin `Ubaydah ibn alHarith

.ibn alMuttalib

Ubaydah`

died a martyr in Badr; Hamzah died a martyr on Uhud; as to myself, I am awaiting a most

painful death, when this shall be drenched from the blood of this," pointing with his hand to

his beard and head respectively; "It is a true promise made to me by my beloved ,Father of alQasim

,peace be upon him and his progeny." AlHakim

while interpreting this verse as

quoted in al-Tibrisi's Mujma`ul Bayan fi Tafsir al-Qur'an, cites `Umer ibn Thabit quoting

Abu Ishaq quoting `Ali, peace be upon him, saying: "On our own behalf was this verse

revealed: `Men who proved truthful to their promise to Allah...,' and I by Allah am ,waiting

".and I have never changed aught

Mujahid and Ya`qub ibn Sufyan quote Ibn `Abbas's interpretation of the verse [٣٢] saying

And when they see trade or amusement, they rush to it, leaving you standing (for" prayers

alone)," thus: "Dahyah alKalbi

once came from Syria on a Friday with a merchandise of

foodstuff and he came to a place called Ahjar alZayt

where he announced his presence by

beating drums to invite people to him. People, therefore, rushed to him, leaving the

Prophet

,pbuh) standing on the pulpit preaching with only `Ali, alHasan)

,alHusayn

,Fatima, Salman

.Abu Tharr, and alMiqdad

The Prophet (pbuh) then said: `Allah has cast a look at my

mosque on a Friday, and had it not been for the presence of these persons, He would have set

the city on fire and hurled stones at its inhabitants as He did with the people of Lut.' Allah has

revealed in honour of those who remained with the Messenger of Allah at the mosque the

verse saying: `Praising Him therein, during the night and at early dawn, men whom neither

"'.trade nor sale can divert

Al-Tha`labi, while discussing the meaning of this verse in his Al-Tafsir al-Kabir, [٣٣] quotes

Anas ibn Malik and Burayd saying: "The Messenger of Allah (pbuh) once read the verse

saying `... in houses which Allah has desired that they should be elevated, and His Name shall

be mentioned therein,' whereupon Abu Bakr stood up and said: `O Messenger of Allah! Is this

house (then he pointed to the house where `Ali and Fatima where living) among them?' The

Prophet (pbuh) answered: `Yes; one of their choicest." In Chapter ١٢ of Ghayat al-Maram,

.there are nine authentic ahadith through which the light of dawn shines

This is a reference to the verse saying: "The similitude of His Light is a Lamp..." Ibn [٣۴] al-

Maghazli al-Shafi`i has quoted `Ali ibn Ja`fer in his Manaqib saying: "I asked the father of al-

Hasan (Imam al-Kazim, peace be upon him) about the verse saying `... like a niche wherein a

lamp...,' and he, peace be upon him, answered: `The niche is Fatima, the Lamp -symbolizes al

Hasan and al-Husayn, and `the glass is like a shining star,' indicates that Fatima shone like a

star among all the women of the world, receiving its fuel from a blessed tree, the family-tree

of Ibrahim (Abraham), neither of the east nor of the west, neither Jewish nor Christian, `its oil

almost shines (by itself),' indicates that knowledge almost speaks of itself even when no fire touches it, `light upon light,' wherein there is one Imam after anoother, `Allah guides whomsoever He pleases to His Light,' implies that Allah guides to our wilayat whomsoever He pleases.'" Suffices such an interpretation to be coming from a member of the household upon whom the revelation descended.

[۳۵] Al-Daylami, as in hadith ۲۹, Part Two, Section ۹, of Al-Sawa`iq al-Muhriqa by Ibn Hajar, quotes `Ayesha, al-Tabrani, Ibn Mardawayh, all citing Ibn `Abbas saying that the Prophet (pbuh) has said: "The foremost in believing in the Prophets are three men: Joshua son of Nun who was the foremost in believing in Moses (as); the one referred to in Chapter Yasin who was the foremost in believing in Christ (as), and the foremost in believing in Muhammad is `Ali ibn Abu Talib (as)." This hadith is quoted by al-Muwaffaq ibn Ahmed and the faqih Ibn al-Maghazli, both quoting Ibn `Abbas.

[۳۶] Ibn al-Najjar, as in hadith ۳۰ referred to in Al-Sawa`iq al-Muhriqa quotes Ibn `Abbas saying that the Messenger of Allah (pbuh) has said: "The siddiqs are three: Ezekiel, who was

the foremost to believe [in Moses] from among the descendants of Pharaoh; Habib al- ,Najjar

who is referred to in Chapter Yasin, and `Ali ibn Abu Talib (as)." Abu Na`im and Ibn ,`Asakir

as in hadith ٣١ referred to in Al-Sawa`iq al-Muhriqa quotes Ibn Abu Layla saying that the

Messenger of Allah (pbuh) has said: "The siddiqs are three: Habib al-Najjar, the believer

referred to in Chapter Ali Yasin as saying: `O my people, follow the Messengers;' ,Ezekiel

who was the foremost to believe [in Moses] from among the descendants of Pharaoh, who

said: `Do you kill a man just for saying that his Lord is Allah?' and `Ali ibn Abu Talib ,((as

who is the best of them.'" Sahihs are consecutively reported in stating that he is the supreme

.siddiq and the greatest faruq

The most distinguished among Sunni Imams, namely Muwaffaq ibn Ahmed, has [٣٧] quoted

Abu Bakr ibn Mardawayh citing `Ali (as) saying: "This nation will be divided into seventythree

groups; with the exception of one, all the rest will go to Hell; this (lucky) group is the

one in whose honour Allah, the Exalted and the omni-Scient, has said: `Among those whom

We have created is a group that guides towards righteousness, and through righteousness

".alone) do they achieve equity,' and they include me and my Shi`as)

In his Amali, Shaykh al-Tusi correctly quotes the Commander of the Faithful [٣٨] saying that

the Messenger of Allah, peace be upon him and his progeny, once recited the :following verse

The companions of the Fire are not equal to those who are the companions of"

",Paradise

whereupon he explained saying: "The companions of Paradise are those who have followed

me and recognized the authority of `Ali ibn Abu Talib (as) after me." He was asked: "What

about the companions of the Fire?" He answered: "These include the ones who are

dissatisfied with his (`Ali's) government, those who shall violate the covenant and fight him

after my demise." This hadith is quoted by al-Saduq from `Ali, peace be upon him. -Abul

Mu'ayyad Muwaffaq ibn Ahmed has quoted Jabir saying that the Messenger of Allah, peace

be upon him and his progeny, has said: "By the One in whose hands my soul is, this (`Ali)

".and his Shi`as are the winners on the Day of Judgment

Refer to the meaning of this verse in `Ali ibn Ibrahim's tafsir if you wish, or [٣٩] Chapters ٨١

.and ٨٢ of Ghayat al-Maram

This verse descended to honor al-Hamzah, `Ali (as), and `Ubaydah who came out [٤٠] to

battle `Utbah, Shaybah, and al-Walid. The believers are Hamzah, `Ali (as), and `Ubaydah,

and the ones who committed wrong deeds are `Utbah, Shaybah, and al-Walid. There are many

.authentic ahadith supporting this argument

Suffices you for proof the fact that Ibn Hajar has admitted its revelation in their [٤١] own

honor, counting it among the verses in their favour, numbering it ١١ among such verses in

Part One, Chapter ١١, of his Al-Sawa`iq al-Muhriqa; so, refer to it to see the verses we have

quoted in reference to this verse in the chapter dealing with Sunnis giving credence to

Shi`as

.in our book Al-Fusul al-Muhimma

[۴۲] Al-Bukhari, in his explanation of the Qur'anic Chapter dealing with hajj, on page ۱۰۷,

Vol. ۳, of his sahih, quotes `Ali (as) saying: "I am the first to kneel down to submit a

complaint before Allah on the Day of Judgment." Al-Bukhari then quotes Qays saying: "On

their behalf this verse was revealed: `These are two opponents who have brought their case

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before their Lord.' They are the ones who came out on Badr to battle `Ali (as) and his two

companions, Hamzah and `Ubaydah, namely Shaybah ibn Rabi`ah and his two fellows `Utbah

ibn Rabi`ah and al-Walid ibn `Utbah." On the same page, he quotes Abu Tharr saying that he

used to swear by the verse referring to the two opponents who disputed about their Lord

which was revealed in honour of `Ali (as) and two of his companions, and about `Utbah and

.both of his companions when they came out to duel at Badr

This verse was revealed on behalf of the Commander of the Faithful (as) versus [۴۳] al-Walid

ibn `Uqbah ibn Abu Ma`it, without any argument. This is ascertained by traditionists and

endorsed by scholars of exegesis. Imam Abul-Hasan `Ali ibn Ahmed al-Wahidi, while

discussind this verse in his book Asbab a-Nuzul, quotes Sa`id ibn Jubayr citing Ibn `Abbas

saying that al-Walid ibn `Uqbah ibn Abu Ma`it once said to `Ali ibn Abu Talib (as): "I am

stronger than you; my speech is more eloquent, and I am faster than you in raising an ".army

Ali (as) said: "Say no more, for you are none other than a debauchee," whereupon` the verse

Is that who is a believer similar to that who is a debauchee? They certainly are not" ",alike

was revealed, describing `Ali (as) as the believer and al-Walid ibn `Uqbah as the .debauchee

This verse was revealed in honour of `Ali (as), his uncle al-`Abbas, and Talhah ibn [۴۴]

Shaybah who started thus bragging: "I am in charge of the House (Ka`ba); I have its keys, and

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mine is its covering cloth." Al-`Abbas said: "I am the one in charge of siqaya and

maintenance." `Ali (as) said: "I do not know what you both say, for I have said my prayers in

the company of the one [Prophet Muhammad, pbuh] who leads the jihad six months prior to

anyone else among all people," whereupon Allah revealed the verse cited above. This is stated

by Imam al-Wahidi while explaining the meaning of this verse in his book Asbab al-Nuzul

citing al-Hasan al-Basri, al-Sha`bi, and al-Qurtubi. He also quotes Ibn Sirin and -Murrah al

Hamadani saying that `Ali (as) said the following to al-`Abbas once: "Aren't you going to

migrate? Aren't you going to join the Messenger of Allah, peace be upon him and his

progeny?" He answered: "Do not I have a responsibility that is superior to the migration? Do

"?not I provide water to the pilgrims of the House of Allah and maintain its Haram

.whereupon this verse was revealed

On page ۴, Vol. ۳, of his Al-Mustadrak, al-Hakim quotes Ibn `Abbas saying: "`Ali [۴۵] has

bartered his own life and has, indeed, put on the Prophet's garb." Al-Hakim testifies to the

authenticity of this hadith according to the endorsement of both Shaykhs, although the latter

did not narrate it themselves. In his Talkhis al-Mustadrak, al-Hakim admits the same on the

said page, quoting Imam `Ali ibn al-Husain (as) saying: "The first to barter his life for the

Pleasure of Allah is `Ali ibn Abu Talib (as) who slept in the bed of the Messenger of Allah

pbuh)," then he quoted a few verses of poetry attributed to `Ali (as) beginning with) :these

I have safeguarded with my own life and strength

,That of the best who walked on the surface of earth

,And circled the Ancient House, though alone

.And also around the [Black] Stone

[۴۶] Traditionists, scholars of exegesis, and authors who have written about the causes of

revelation of the Holy Qur'an have all quoted Ibn `Abbas explaining the verse reading: "Those

who spend their wealth in charity at night, during the day, in secrecy, and in the open," by

saying: "This verse was revealed in honour of `Ali ibn Abu Talib (as) who had once in his

possession four dirhams; he spent one of them in the Cause of Allah at night, one during the

day, one in secrecy, and in public also one; therefore, this verse was revealed to appreciate

what he did." Imam al-Wahidi, too, has quoted this hadith of Ibn `Abbas in his book Asbabul-

Nuzul. He also quotes Mujahid narrating it, and he transmits it from al-Kalbi in more .detail

[۴۷] The one who has brought forth the truth is the Messenger of Allah, and the one who has

believed therein is the Commander of the Faithful (as), according to the hadith of al-Baqir, al-

Sadiq, al-Kazim, al-Rida, peace be upon all of them, as well as by Ibn `Abbas, Ibn alhanafiyyah,

Abdullah ibn al-Hasan, the martyred Zayd ibn `Ali ibn al-Husayn, and `Ali ibn`

Ja`fer al-Sadiq (as). The Commander of the Faithful used to use this verse as a testimonial.

Ibn al-Maghazli, in his Manaqib, quotes Mujahid saying: "The one who has brought the truth

is Muhammad (pbuh), and the one who has believed in him is `Ali (as)." Both huffaz, that is,

Ibn Mardawayh and Abu Na`im, have quoted it, and so have others.

[48] In his exegesis of Surat al-Tur on page 468, Vol. 2, of his authentic Al-Mustadrak, al-

Hakim quotes Ibn `Abbas paraphrasing the verse reading: "And those who believe and whose

families follow them in faith, to them shall We join their families: nor shall We deprive them

(of the fruit) of aught of their good deeds; yet each individual is pawned to what (deeds) he has

done," by saying: "Allah shall elevate the status of a believer's descendants so that they would

be able to join him in Paradise, even if they may be in a lower station," then he recited the

same verse again and said: "Allah says He will not decrease their rewards aught."

[49] This is the third verse of the ones enumerated by Ibn Hajar in Chapter 11 of his Al-

Sawa`iq al-Muhriqa. The author goes on to say that a group of scholars of exegesis have

quoted Ibn `Abbas saying: "The implication of this verse is to send salutations unto

Muhammad's Progeny (as)." Ibn Hajar says that al-Kalbi, too, has given it the same meaning,

then he adds: "Al-Fakhr al-Razi has stated that the Prophet's Progeny constitutes his [[`Ali's

peer in five instances: Allah has greeted him by saying: `Peace be unto you, O ,Messenger

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and unto the Progeny of Yasin,' in sending prayers unto him and them in tashahhud, ,sadaqa

and tahara, when the Almighty says: `Taha,' that is, tahir, purified, and: `... purifies you with

a perfect purification;' in loving them, saying: `Follow me so that Allah may love you,' and

"'.also: `Say: I do not ask you for any reward other than being kind to my kin

Al-Bukhari has quoted it in his tafsir of the holy Qur'an, in Vol. ٣ of his Sahih, in a [٥٠]

chapter dealing with the verse "Allah and His angels send salutations unto Muhammad," in

his exegesis of Surat al-Ahzab. It is also quoted by Muslim in a chapter on sending greetings

unto the Prophet (pbuh) in his book on prayers in Vol. ١ of his Sahih, and it is quoted by all

.traditionists from Ka`b ibn `Ajrah

.Refer to the second of these verses on page ٨٧ [٥١]

Al-Tha`labi, while discussing its meaning in his Al-Tafsir al-Kabir, quotes hadith in [٥٢]

which the Messenger of Allhh, peace be upon him and his progeny, says: "Tuba is a tree in

Paradise whose root is in my home and whose branch overshadows the residents of ".Paradise

Some people asked: "O Messenger of Allah! We have asked you before about it, and you told

us that its root is in `Ali's home and its branch is above the residents of Paradise," whereupon

"?he, peace be upon him and his progeny, said: "Aren't my home and `Ali's the same

Thiqatul-Islam al-Kulayni has quoted in an authentic hadith Salim saying that he [۵۳] once

p: ۱۰۲

asked Abu Ja`fer (Imam al-Baqir) about the meaning of the verse: "Then We let those whom We have selected from among Our servants inherit the Book." The Imam, peace be upon him, explained it as follows: "The one who rushes to do good deeds is the Imam; the one who is moderate is the one who knows the value of the Imam; and the one who does injustice to his own self is the one who is not aware of the significance of the Imam." Something similar to this is cited from Imams Abu `Abdullah al-Sadiq (as), Abul-Hasan al-Kazim, and Abul-Hasan al-Rida, peace be upon them, who are quoted by al-Saduq and by many others among our narrators. Ibn Mardawayh quotes `Ali (as) explaining this verse thus: "The ones implied in this verse are we," and the details are available in our book Tanzil al-Ayat, as well as in Ghayat al-Maram.

[۵۴] This is quoted by Ibn `Asakir from Ibn `Abbas, as stated in Section ۳, Chapter ۹, page ۷۶, of Al-Sawa`iq al-Muhriqa.

Letter ۱۳

Argument Regarding These Traditions Weak Thul-Qi`da ۱۳۲۹ May Allah bless your

hand and pen! How elevated their pages above the position of that who

challenges and opposes! How defensible their wise writings against the sight of the critic and

researcher! Their pages struggle towards one destination, going along an aimed path, in a

purposeful way. Their arguments do not come across the hearing of the wise without

.reverberating in acclamation

,Concerning your latest letter, its torrent has been overflowing, overbrimming

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supported by

perfect verses and worthy proofs, with your own self coming thereby out of the charge put

forth against you without committing any shortcoming in whatever entrusted to you. Whoever

challenges you is bad in argument, stubborn, arguing about falsehood and acting like the

.ignorant

Your opponents, however, may argue that those who narrated these verses supporting your

argument are Shi`a, and these cannot be relied upon by the Sunnis. What would your ,answer

therefore, be? Please kindly provide it, if you will, and please do accept my thanks. Peace be

.with you

,Sincerely

Letter ۱۴

,I Fallacy of Opponent's Argument

,II Opponents do not Know Shi`as

III Distinction of Emphasizing Illegality of Falsifying Hadith. Thul-Qi`da ۱۳۲۹ ۱) Our answer is that the argument of such opponents is wrong. It is baseless because of the

.fallacy of its minor and major arguments

As for its minor argument, that is, the claim that "Those who narrated the verses

concerning

your argument are Shi`a" is obviously false as testified by reliable Sunni authorities who

recorded their statements in the meaning which we have stated. Their musnads testify to the

fact that they are even more in number than Shi`as, as we explained in our book Tanzilul Ayat

,alBahira

in our chapter titled "Virtues of the Purified `itra." You may also refer to Ghayatul

.Maram which is widely circulated throughout the Muslim world

As for the major one, that is, the claim that Shi`as are not regarded by Sunnis as reliable (in

narrating hadith), its fallacy is even more obvious than that of the minor one. Sunni Musndads

bear testimony to this fact, and the authorities they relied upon are full of Shi`a ,names. Take

for example, their six sahih books and others which use them as their authorities, the latter

being charged by those who attribute to them deviation from the Right Path, stamp them with

the stamps of "Rafidis" and "deviators." To them have they attributed extremism, ,fanaticism

.and deviation from the Path

Among Bukhari's mentors are Shi`a men who have been charged with being "Rafidi" and

stamped with hatred; nevertheless, this has never made Bukhari nor others doubt .their fairmindedness

The latter relied upon them even in the sahih books feeling very comfortable

with doing so. So; will the opponents who say that "Shi`as are not relied upon by Sunnis" find

a listening ear? Of course not! ٢) Such opponents, however, are ignorant. Had they known the truth, they would have come

to know the fact that Shi`as have followed in the footsteps of and have emulated the Purified

itra. Their manners are the `itra's; therefore, everyone they relied upon is` unmatchable in

truthfulness and trustworthiness. Unmatchable are their reliable heroes in piety and .caution

There are no peers for them among their dependable dignitaries in their forsaking the

,pleasures of this world, in their piety, worship, good manners, selfdiscipline

,selfdenial

and

.selfcriticism

Nobody can equal them in ascertaining facts and looking for them with extreme

.care and moderation

Had the opponent assessed their value, just as it is in reality, he would have put his confidence

in them, entrusting his affairs to them. But his ignorance of them has made him wander at

random about them like one riding a blind animal in a dark night. He would charge the

,trustees of Islam such as Muhammad ibn Ya`qub alKulayni

and a truthful among Muslims

,like Muhammad ibn `Ali ibn Babawayh alQummi

and a mentor of the nation such as

Muhammad ibn alHasan

.ibn `Ali alTusi

He would belittle their sacred books which are the

custodians of the knowledge of the family of Muhammad, peace and blessings be upon him

and them, doubting their mentors who are the pioneers of knowledge and the ones who equal

the Holy Qur'an and who have dedicated their lives to promote the teachings of Allah, the

Sublime, the Almighty, His book and His Messenger, peace be upon him and his ,progeny

and the Imams of Muslims and their commoners. ٣) Both righteous and vicious individuals have equally come to know how these virtuous men

judge the case of telling lies. Thousands of their books curse lying, labelling falsification of

hadith as sins punishable by Hell-fire. They are distinguished by their judgment of intentional

falsification of hadith. They have considered it to break the fast, requiring both

compensation

and penitence from the person who commits it during the month of Ramadan, and they also

require the same for whatever causes the breaking of the fast. Their Fiqh and hadith are very

clear in this regard; therefore, how can anybody charge their narrators while they are the

good, the virtuous, the ones who spend the night praying and the day fasting? Since when

have the virtuous among the followers and supporters of Muhammad's family been ,charged

while the Kharijis, Murji'is and Qadris have not? What other than obvious enmity and ugly

ignorance? We seek refuge with Allah against forsaking us, and from Him do we seek help

against the bad consequences of injustice and oppression. There is no might nor power except

.in Allah, the Sublime, the Almighty, and peace be with you

,Sincerely

Letter ۱۵

,I A Flash of the Truth

II Requesting Details on Sunnis Relying on Shi`a Authorities. Thul-Qi`da ۱۳۲۹ ۱) Your latest letter has been perfect in organization, clear in expression, sweet, great in

,benefit, easily accessible, vast in sphere, farsighted

.wellsupported

I have looked into it

keenly, and from among its contents indications of your success have flashed, and signs of

your victory shone. ۲) When you stated that Sunnis rely on Shi`as, however, you were very brief. You did not

elaborate on your statement in this regard. It would have been better had you mentioned those

men by their names and quoted Sunni texts indicating that those men were Shi`as and that

they nevertheless relied on them. Could you please provide it so that the flags of truth may be

.seen and the lights of certainty shine? Peace be with you

,Sincerely

Letter ۱۶

A Hundred Shi`a Authorities Relied upon by Sunnis

Thul-Qi`da ۱۳۲۹ Yes. I will provide you in a hurry with what you have requested, confining myself to some of

those personalities who were visited by people from far and wide, on the condition that I will

not be required to elaborate on them, since there is no room for that in this brief .exposition

[Here are their names and the names of their fathers arranged alphabetically:[١

Aban ibn Taghlib .١

He was a Kufi] reciter of the Holy Qur'an. AlThahbi

has recorded his biography in his own

Mizan saying, "Aban ibn Taghlib, MAW, of Kufa, is a persistant Shi`a. He, nevertheless, is

truthful; so, we will rely on his truthfulness, and let him be punished for his innovation." He

has also said that Ahmed ibn Hanbal, Ibn Ma`in and Abu Hatim put their trust in him. Ibn

`Adi quotes him and says that he is "extremist in Shi`ism." AlSa`

di describes him as "an

open deviator." Ibn alThahbi

goes on to describe the man's credentials, counting him as an

authority relied upon by Muslim and authors of the four Sunan books, namely Abu ,Dawud, alTirmithi

alNisa'i

and Ibn Majah, marking his name with the latter's initials. Refer to his

narration of hadith in Muslim's Sahih, in the four Sunan books through alHakam

`and alA

mash, in addition to Fudayl ibn `Umer. Sufyan ibn `Ayinah, Shu`bah, and Idris alAwdi

quote him as recorded in Muslim's book. He died, may Allah have mercy on him, in ١٤١

.A.H

Ibrahim ibn Yazid .۲

His name is Ibrahim ibn Yazid ibn `Umer ibn alAswad

`alNakh

,i alKufi

the faqih. His

`mother is Malika daughter of Yazid ibn Qays alNakh

,i and sister of alAswad

Ibrahim, and

,AbdelRahman`

sons of Yazid ibn Qays. Like their uncles `Alqamah and Ubay, sons of

Qays, they were all among the most reliable and authoritative among all Muslims. Authors of

the six sahih books, as well as others, have all relied upon their authority while keeping in

.mind thier being Shi`as

As regarding our man Ibrahim ibn Yazid, he has been included among Shi`a dignitaries by

Ibn Qutaybah] on page ۲۰۶ of his work Al-Ma`arif where he enumerates a few Shi`a

dignitaries, taking his reliability for granted. Refer to his hadith in Bukhari's and Muslim's

Sahih books as quoted by the mother of his uncle `Alqamah ibn Qays, and by Humam ,ibn alHarith

Abu `Ubaydah ibn `Abdullah ibn Mas`ud, `Ubaydah, alAswad

.ibn Yazid, his uncle

Refer also to his hadith in Muslim's Sahih through his uncle from his mother's side, -`Abdul

Rahman ibn Yazid, and through Sahm ibn Munjab, Abu Mu`ammar, `Ubayd ibn Nadlah, and

,Abis. In the two sahihs, he is quoted by Fudayl ibn `Umer, alMughirah`

,Ziyad ibn Kulayb

Wasil, alHasan

ibn `Ubaydullah, Hammad ibn Abu Sulayman, and by Sammak. Ibrahim was

born in ۵۰ A.H., and he died at the age of either ۹۵ or ۹۶, four months after alHajjaj's

.death

Ahmed ibn alMufdil .۳

He is Ahmed ibn alMufdil

ibn alKufi

.alHafri

Abu Zar`ah and Abu Hatim quote him and

rely upon him while being fully aware of his status among Shi`as. In Ahmed's biography, as

stated in Al-Mizan, Abu Hatim highlights this fact by saying: "Ahmed ibn alMufdil

is one of

the Shi`a chiefs, and he is truthful." AlThahbi

mentions him in his book Al-Mizan, putting on

his name Abu Dawud's and alNisa'i's

initials, indicating thereby that they consider him an

.authority. Refer to his hadith in their sahih through alThawri

He narrates through Asbat ibn

.Nasir and Isra'i

Isma`il ibn `Abbad .۷

His full name is Isma'il ibn `Abbad ibn alAbbas

alTaleqani

,(AbulQasim)

better known as

alSahib

ibn `Abbad. AlThahbi

has mentioned him in his book Al-Mizan, putting "DT" on his

name to indicate that both Dawud and al-Tirmithi rely on him in their sahih books.[۲] Then

he goes on to describe him as "a talented Shi`a, a man of letters". His being Shi`a is a matter

which cannot be doubted by anyone. For this reason, he and his father earned high marks of

prestige and greatness in the Buwayhid state. He is the first person among their government

ministers to be called "sahib" (companion, friend), since he was, since his adolescence, a

companion of Mu'ayyed alDawlah

ibn Buwayh. This title followed him as he grew up till he

was known thereby. Later on, it was used for anyone who held the same reins of

responsibility in the government. First, he was minister to Mu'ayyed alDawlah

Abu Mansur

ibn Rukn alDawlah

-ibn Buwayh. After the latter's demise in Sha` ban of ٣٧٣ in Jurjan, Abul

,Hasan `Ali, better known as Fakhr alDawlah

brother of Mu'ayyed, seized authority and

retained Sahib's position. Fakhr alDawlah

held Sahib in high esteem and fulfilled his wishes

in the same way his own father Abu `Abbad ibn alAbbas

did while he was in the service of

Fakhr alDawlah's

.father, Rukn alDawlah

When, at the age of ٥٩, asSahib

died on Thursday night, ٢٤th of Safar, ٣٨٥, in Rayy, the city

of Rayy closed down its shops as a sign of mourning, and people gathered in front of his

,mansion awaiting his coffin. Fakhr alDawlah

accompanied by government ministers and

commanders of the army, went there, too, wearing mourning clothes. When his coffin came

out of his house, people cried "Allahu Akbar!" in unison, kissed the ground in ,glorification

and Fakhr alDawlah

followed the coffin on foot with the crowd and sat with them during the

three days' mourning period. Poets read eulogies, and scholars held commemorative

ceremonies in his honour, and he was praised by all those who could not attend his .funeral

Abu Bakr alKhawarizmi

said: "AlSahib

ibn `Abbad grew up in the ministry's lap, learned

how to crawl and walk within its precincts, was nursed from the most excellent of its ,bosoms

and inherited it [ministry] from his own forefathers." Abu Sa`id alRustami

composed these

:verses in his praise

,He inherited ministry: a link in a chain

.A great man, he was, heir of great men

,About the ministry of al-Abbas does `Abbad narrate

.While from `Abbad does Isma`il Narrate

`In his biography of Sahib, alTha

alibi says: "I can find no words to fairly describe Sahib's

lofty status in knowledge and arts, or the prestige he enjoys for being benevolent and

generous, or his unique virtues and possession of various merits. The best statement I can

make on his behalf falls short of doing justice to the least among his virtues and ,eminence

and my best description falls short of being fair to his virtues and characteristics." Sahib has

written many precious books including AlMuhit

in Language in seven volumes; its chapters

,are arranged alphabetically. He collected an unmatched library. Nuh ibn alMansur

one of the

kings of Sam`an, wrote to him once to invite him to be in charge of running his cabinet of

ministers and managing the affairs of his kingdom. He apologized to him, saying that he

needed four hundred camels just to transport the contents of his library. This much about him

.should suffice

Isma`il ibn `AbdulRahman .٨

Better known as al-Sadi, he is the renown interpreter of the Holy Qur'an. Stating his

biography, alThahbi

describes him as "charged with Shi`ism." Husayn ibn Waqid alMaruzi

discusses him, claiming that he heard him once cursing Abu Bakr and `Umer. In spite of all

these charges, he is quoted by alThawri

and Abu Bakr ibn `Ayyash and many in such class of

writers. Muslim and authors of the four sahih books consider him an authority, while Ahmed

grants him his full confidence. Ibn `Adi says that he is truthful. Yahya alQattan

says there is

nothing wrong with the ahadith he narrates. Yahya ibn Sa`id says: "I never heard anyone

;speaking ill of alSadi

`none has deserted him." Ibrahim alNakh

i once passed by alSadi

while the latter was interpreting the Holy Qur'an. Ibrahim said that alSadi

was interpreting

the Holy Qur'an according to the commonly used methods. If you read about alSadi

in Mizan

al-I`tidal, you will find more details about what we have stated above. Refer to alSadi's

hadith in Muslim's Sahih from Anas ibn Malik, Sa`d ibn `Ubaydah, and Yahya ibn .`Abbad

,Abu `Awanah, alThawri

alHasan

ibn Salih, Za'idah, and Isra'il have all quoted him, being

.their mentor, as stated in the four sahih books. He died in ١٢٧ A.H

Isma`il ibn Musa alFazari .٩

AlThahbi's

".Al-Mizan quotes Ibn `Uday saying, "People despised his extremist Shi`a views

Al-Mizan also quotes `Abdan saying: "Hammad and Ibn Abu Shaybah opposed our visiting

him." He asked him once how he fared with "that immoral who curses our ancestors." In spite

of all of this, both Ibn Khuzaymah and Abu `Arubah quote him, being the instructor of their

class. He is in the same category with Abu Dawud and al-Tirmithi who quote him and rely on

his authority in their sahihs. Abu Hatim mentions him and calls him "trustworthy." Al-Nisa'i

.says "he is alright." All of this is stated in the man's biography in al-Thahbi's Al-Mizan

,Refer to his hadith in al-Tirmithi's Sahih and Abu Dawud's Sunan as narrated by Malik

Sharik, and `Umar ibn Shakir, a friend of Anas. He died in ٢٤٥. He was a son of alSadi's

.daughter, although he might have denied that, and Allah knows best

,Talid ibn Sulayman alKufi .١٠

Ibn Ma`in mentioned him and said: "He used to curse `Uthman. Some of `Uthman's followers

`heard that. They threw a rock at him which broke his leg, hence his nickname "alA

raj," the

lame. Abu Dawud has mentioned him and said he is Rafidi who curses Abu Bakr and

Uthman. In spite of all of this, Ahmed and Ibn Namir rely on his authority despite` their

knowledge of his Shi`a beliefs. Ahmed has said, "Talid is a Shi`a, yet we could not find anything wrong with what he narrated." AlThahbi ,has mentioned him in his book Al-Mizan quoting statements about him made by learned men as stated above. He puts al-Tirmithi's initials on his name to indicate that the latter considers him an authority. Refer to his hadith in al-Tirmithi's Sahih through `Ata ibn alSa'ib and `AbdelMalik .ibn `Umayr

Thabit ibn Dinar .۱۱

.Thabit is better known as Abu Hamzah alThamali

.His being Shi`a is as clear as the sun

Author of Al-Mizan mentions him, stating that the name of `Uthman was mentioned once in Abu Hamzah's presence. The latter sarcastically asked: "Who is `Uthman?!" It also states that alSulaymani includes Abu Hamzah among the Rafidis. AlThahbi puts al-Tirmithi's initials on Abu Hamzah's name as an indication of his being an authority. Waki` and Abu Na`im

quote him and use him as their authority. Refer to his hadith in al-Tirmithi's sahih through

`Anas and alSha

bi and others of the same calibre. He died, may Allah have mercy on his

.soul, in ۱۵۰ A.H

Thuwayr ibn Abu Fakhita .۱۲

,He is better known as Abu Jahm alKufi

a freed slave of Ummu Hani', daughter of Abu

Talib. Al-Thahbi has mentioned him in his Al-Mizan and quoted Yunus ibn Abu Ishaq's

allegation that he was Rafidi. Nevertheless, both Sufyan and Shu`bah have quoted -him, and al

Tirmithi has produced some of his ahadith in his own Sahih through the authority of Ibn

Umer and Zayd ibn Arqam. During the time of Imam al-Baqir (as), he maintained his` loyalty

to the Imam, and he came to be known as such. In this regard, he made quite a few interesting

dialogues with `Amr ibn Tharr, the judge, his contemporary Ibn Qays, and al-Salt ibn Bahram

.testifying to this fact

Jabir ibn Yazid ibn al-Harith al-Ju`fi al-Kufi .١٣

Al-Thahbi has narrated his biography in his own Al-Mizan, describing him as one of the Shi`a

ulema. He has quoted Sufyan saying that he heard Jabir saying that the knowledge` with the

Prophet (pbuh) was transferred to `Ali (as), then to al-Hasan (as), and so on till it reached

Imam Ja`fer al-Sadiq (as), who was one of his contemporaries. Muslim has mentioned him in

one of the first chapters of his Sahih, quoting al-Jarrah who has heard Jabir saying that he

knew seventy thousand ahadith of the Prophet all narrated through the authority of the father

of Imam Ja`fer al-Sadiq (as) (i.e. Imam Muhammad al-Baqir, peace be upon him). He has also

quoted Zuhayr saying, "I know fifty thousand ahadith none of which I have narrated ".yet

".One day, he quoted one hadith and said, "This is one of the fifty thousand ahadith

According to his biography in al-Thahbi's Al-Mizan, whenever Jabir narrated hadith through

al-Baqir (as), he says: "The successor of the successors of the Prophet related to me that..." In

his biography in the Al-Mizan, Ibn `Uday says: "Commoners alleged that he [Jabir] used to

".believe in the return

Relying on the authority of Za'idah, al-Thahbi has included his biography in his Al-Mizan and

said: "Jabir al-Ju`fi is a Rafidi who curses..." In spite of that, both al-Nisa'i and Abu Dawud

rely on his authority. Refer to the hadith which he narrates concerning accidental prostrations

in both sahihs. Shihab, Abu `Awanah, and many of their calibre, quote him. Al-Thahbi, who

mentions him in his Al-Mizan, has put the initials of both Abu Dawud and al-Tirmithi on his

name to indicate their reliance on his authority. He also quotes Sufyan saying that -Jabir al

Ju`fi is God-fearing while narrating hadith, and that he has said: "I have never seen anyone

more pious than him [Jabir]." He also quotes Shu`bah saying that Jabir is truthful, and

Whenever Jabir narrated hadith, we listened, since he is the most trustworthy of all" ".men

Waki` used to say, "If doubt entertains your mind, you may doubt anyone other than -Jabir al

Ju`fi," and that Ibn `Abd al-Hakam heard al-Shafi`i once saying that Sufyan al-Thawri said

once to Shu`bah: "If you ever cast doubt about Jabir, that will signal the end of our

.friendship." Jabir died in either ۱۲۷ or ۱۲۸ Hij., may Allah have mercy on his soul

Jarir ibn `Abdel-Hamid al-Dabi al-Kufi .۱۴

In his work Al-Ma`arif, Ibn Qutaybah includes him among Shi`a dignitaries, while al-Thahbi

mentions him in Al-Mizan, marking his name to denote the consensus of the sahihs in relying

on his authority. He has praised him saying: "He is the learned man of the Rayy on whose

authority many authors rely," testifying to the consensus of opinion regarding his .reliability

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Refer to his hadith in Bukhari's and Muslim's Sahihs narrated through A`mash, ,Mughirah

Mansur, Isma`il ibn Abu Khalid and Abu Ishaq al-Shaybani. Qutaybah ibn Sa`id, Yahya ibn

Yahya and `Uthman ibn Abu Shaybah have all quoted his ahadith as stated in both sahihs. He

.died, may Allah rest his soul in peace, in Rayy in ١٨٧ Hij. at the age of ٧٧

Ja`fer ibn Ziyad al-Ahmar al-Kufi .١۵

Abu Dawud has mentioned him saying: "He is a truthful Shi`a." Al-Jawzjani has said: "He

has deviated from the path," meaning from al-Jawzjani's path to that of the Prophet's Progeny

as). Ibn `Adi has described him as a pious Shi`a. His grandson al-Husayn ibn `Ali ibn) Ja`fer

ibn Ziyad has said: "My grandfather Ja`fer was one of the chiefs of Shi`as in Khurasan." Abu

Ja`fer al-Dawaniqi ordered collars[٣] to be put around his neck and the necks of a group of

other Shi`as and be pulled like dogs; then he kept all of them in dungeons for quite a long

time. Ibn `Ayinah, Waki`, Abu Ghassan al-Mahdi, Yahya ibn Bishr al-Hariri and Ibn Mahdi

have all quoted his ahadith, being their mentor. Ibn Ma`in and others have considered him an

authority on the Prophet's hadith. Ahmed describes his hadith as "sahih," authentic, .accurate

Al-Thahbi has mentioned him in his Al-Mizan and narrated what is stated above, putting the

initials of both al-Tirmithi and al-Nisa'i on his name as an indication of both men's reliance on

him. Refer to his hadith as they quote it in their sahihs through Bayan ibn Bishr and `Ata' ibn

al-Sa'ib. He is quoted through other men of the same calibre. He died, may Allah have mercy

.on his soul, in ۱۶۷ Hij

(Ja`fer ibn Sulayman al-Dab`i al-Basri (Abu Sulayman .۱۶

On page ۲۰۶ of his Ma`arif, Ibn Qutaybah includes him among Shi`a dignitaries. Ibn Sa`d has mentioned him and emphasized his being a Shi`a and a trustworthy narrator of hadith. Ahmed ibn al-Miqdam has charged him of being "Rafidi." Ibn `Adi has mentioned him saying: "He is a Shi`a. There is nothing wrong with his narration; his ahadith are by no means refutable, and I consider him as one whose hadith is acceptable." Abu Talib has said: "I have heard Ahmed saying that there is nothing wrong with the ahadith narrated by Ja`fer ibn Sulayman ".al-Dab`i

It was said to Ahmed, "But Sulayman ibn Harb says that he did not write down al-Dab`i's ahadith." Ahmed replied by saying that Ibn Harb did not object that anyone should write down al-Dab`i's ahadith, and that [ibn Harb's prejudice was simply because] al-Dab`i was a Shi`a who quoted ahadith regarding `Ali [ibn Abu Talib]." Ibn Ma`in has said: "I have heard

certain talk from `Abdul-Razzaq which testified to the man's "sectarian beliefs." I said :to him

Your mentors, such as Mu`ammar, Ibn Jurayh, al-Awza`i, Malik, and Sufyan, are all " .Sunnis

Where did you learn this [Shi`a] sect from?" He answered: "One day, Ja`fer ibn -Sulayman al

Dab`i visited us, and I saw him to be virtuous, pious, and from him did I learn this sect." I

guess Muhammad ibn Abu Bakr al-Muqaddami saw contratiwise! He openly used to say that

Ja`fer learned "Rafidism" from `Abdul-Razzaq; therefore, he used to curse the latter :and say

".[Nobody corrupted Ja`fer's beliefs other than he [`Abdul-Razzaq"

Quoting Sahl ibn Abu Khadouthah, al-Aqili has said: "I said to Ja`fer ibn Sulayman: `I have

heard that you curse Abu Bakr and `Umer.' He replied: `Cursing I do not; but hating, you can

"'.say whatever you will

Relying on Jarir ibn Yazid ibn Harun, Ibn Haban has said in his Thiqat, "My father sent me

once to Abu Ja`fer al-Dab`i. I said to the latter: `I have heard that you curse Abu Bakr and

Umer.' He replied: `I do not curse them. But if you want to say that I despise them,` ';feel free

".therefore, I concluded that he was Rafidi

In his biography of Ja`fer in Al-Mizan, al-Thahbi has included all the above and emphasized

as well the fact that the man was a pious `alim "in spite of being a Shi`a." Muslim relies on

him in his Sahih and quotes some of his unique ahadith which are published nowhere else as

al-Thahbi himself testifies when he narrates Ja`fer's biography. Refer to his hadith in the

sahih narrated through Thabit al-Banani, al-Ja`d ibn `Uthman, Abu `Umran al-Jawni,

Yazid

ibn al-Rashk and Sa`id al-Jariri. Qatan ibn Nasir, Yahya ibn Yahya, Qutaybah, Muhammad

ibn `Ubayd ibn Hasab, Ibn Mahdi and Musaddid have all quoted his ahadith. For example, he

has said: "The Messenger of Allah, peace be upon him and his progeny, dispatched a division

of the Muslim army under `Ali's command, etc." Another hadith he has narrated states: "What

do you want of `Ali? `Ali is of me, and I am of him. He is the wali (master) after me of every

believer," as quoted in al-Nisa'i's Sahih and transmitted through Ibn `Adi from al--Nisa'i. Al

Thahbi has stated the above while discussing Ja`fer in his Al-Mizan. He died in Rajab of ١٧٨

.Hij.; may Allah be merciful unto him

(Jami` ibn `Umayrah ibn Tha`labah al-Kufi al-Taymi (Taymullah .١٧

Abu Hatim has mentioned his biography in his own Al-Mizan at the conclusion of which he

states: "Al-Kufi is one of the Shi`a nobility whose hadith is authentically narrated." Ibn Haban

has mentioned him and stated, as indicated in Al-Mizan, that he is "Rafidi." I say that 'al-`Ala

ibn Salih, Sadaqah ibn al-Muthanna, and Hakim ibn Jubayr have all derived their knowledge

.from him, being their mentor

The Sunan books quote him thrice. Al-Tirmithi has acclaimed his hadith, as al-Thahbi's -Al

Mizan testifies. He is one of the tabi`in. He learned hadith from Ibn `Umer and `Ayesha. One

of the ahadith which he learned from Ibn `Umer states that the latter heard the Messenger of

".Allah addressing `Ali thus: "You are my brother in this life and the life hereafter

Al–Harith ibn Hasirah Abul Nu`man al–Azdi al–Kufi .۱۸

Abu Hatim al-Razi describes him as one of the Shi`a nobility. Abu Ahmed al-Zubayri has

attributed to him the belief in the return. Ibn `Adi mentions him saying: "His hadith is written

down in spite of the weakness I have seen therein. He is one of the Kufis who will be burned

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in the Fire because of their Shi`ism." Thanij has said: "I once asked Jarir: `Have you -met al

Harith ibn Hasirah?' He answered, `Yes, indeed, I have. I met him as an old man who used to

stay silent most of the time, and he insisted on something quite magnanimous.'" Yahya ibn

Ma`in has mentioned him and said: "He is trustworthy [though] Khashbi [one of the

derogatory names downgrading Shi`as, tr.]." Al-Nisa'i, too, trusts him. Al-Thawri, Malik ibn

Maghul, `Abdullah ibn Namir, and a group of their calibre, have all quoted him, since he was

.their mentor in whom they put their trust

Al-Thahbi has narrated his biography in his Al-Mizan stating all the above. Refer to his hadith

in the Sunan through Zayd ibn Wahab, `Ikrimah, and a group of their class. Al-Nisa'i quotes

Abbad ibn Ya`qub al-Rawajni who quotes a chain of narrators including `Abdullah` ibn

Abdul-Malik al-Mas`udi that al-Harith ibn Hasirah, according to Zayd ibn Wahab,` reported

that `Ali (as) was heard once saying: "I am the servant of Allah and the brother of His

".Messenger; nobody else can say so except a liar

Al-Harith ibn Hasirah narrates through Abu Dawud al-Subai`i, through `Umran ibn ,Hasin

saying: "I was sitting once in the presence of the Messenger of Allah, peace be upon him and

his progeny, with `Ali sitting beside him. The Messenger of Allah, peace be upon him and his

progeny, recited `Or who else [other than Allah] that would respond to the one in dire need

for help, remove his distress, and make ye vicegerents on earth?' `Ali was shaken and moved

a great deal; thereupon, the Messenger of Allah, peace be upon him and his progeny, patted

Ali's shoulder and said: `Nobody loves you except a true believer [a mu'min], and` nobody

"'.hates you except a hypocrite till the Day of Judgment

Traditionists such as Muhammad ibn Kuthayyir and others have quoted the hadith cited above

from Al-Harith ibn Hasirah. Al-Thahbi has transmitted it while stating the biography of `Nafi

ibn al-Harith through the same chain of narrators. When he comes to Al-Harith ibn ,Hasirah

".he comments saying, "He is truthful; but he is also Rafidi

Al-Harith ibn `Abdullah al-Hamadani .۱۹

He was one of the close friends of the Commander of the Faithful (as) and one of the best

tabi'in. His being a Shi`a needs no proof. He is the first of those counted by Ibn Qutaybah in

his Ma`arif as Shi`a dignitaries. Al-Thahbi has mentioned him in his Al-Mizan, admitting that

he was one of the most highly recognized `ulema among the tabi`in; then he quotes Ibn

Haban's statement saying that he was "extremist" in his Shi`a beliefs. After that, he states a

great deal about some people's anger with him because of his Shi`a beliefs. In spite

,of all this

he also records their consensus that the man is the most knowledgeable, pious, and best

informed about rituals. He has also admitted that the ahadith narrated by al-Harith are in

existence in the four books of sunan. He declares the fact that Nisa'i, in spite of his ,prejudice

has strongly relied on the authority of al-Harith, admitting that the public, in spite of belittling

the man, kept quoting his ahadith in all religious matters, and that al-Sha`bi called him a liar,

then he turned around and quoted him!

Al-Thahbi states the following in his Al-Mizan: "Obviously, al-Nisa'i falsifies him when it comes to the latter's tone and tale; but when the man narrates hadith, he does not disbelieve in him." Al-Mizan quotes Muhammad ibn Sirin saying: "There were five well-known companions of Ibn Mas`ud. I came to know four of them, but I missed al-Harith whom I never saw. He was the best among them."

A great deal of controversy exists regarding which of the other three, namely Alqamah, Masruq, or `Ubaydah, is the best. I say that Allah has enabled trustworthy traditionists to do justice to al-Sha`bi and prove him a liar. This has been pointed out by Ibn `Abd al-Birr in his book Jami'` Bayanul `Ilm which quotes the frank statement made by Ibrahim al-Nakh`i belying al-Sha`bi, adding verbatim: "I think that al-Sha`bi has received his fair punishment for saying the following about al-Harith al-Hamadani: `Al-Harith, one of the liars, informed me that..., etc.'"[۴] Ibn `Abd al-Birr has said: "Al-Harith has shown no indication of being a

liar; some people have borne grudge against him simply because he loved `Ali so much and

preferred him over others. This is the reason why al-Sha`bi has called him a liar, since -al

Sha`bi favours Abu Bakr, stating that the latter was the first to embrace Islam, and he favours

".Umer, too`

Among those who bore grudge against al-Harith was Muhammad Ibn Sa`d who -included al

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Harith's biography in Volume ۶ of his Tabaqat, saying that al-Harith speaks "."maliciously

He does not do al-Harith, nor any other Shi`a notable, any justice even when it comes to

knowledge or feats. The "malicious" talk Ibn Sa`d is referring to is nothing other than

allegiance to Muhammad's progeny and his taking them for guides in all matters, as Ibn `Abd

al-Birr has admitted in his above-quoted statement. Al-Harith's demise took place in Hij ۶۵.;

.may Allah have mercy on his soul

Habib ibn Abu Thabit al-Asadi al-Kahili al-Kufi .۲۰

He was one of the tabi`in. Qutaybah, in his Ma`arif, and Shahristani, in his Al-Milal wal

Nihal, have both included him among Shi`a dignitaries. Al-Thahbi has mentioned him in his

Al-Mizan, marking his name with the indication that authors of the six sahihs rely on his

authority without any hesitation. Yahya Ibn Ma`in and a group of other scholars have all

.trusted him

Al-Dawalibi, however, has spoken ill of him and classified his traditions as "weak" just

because of his being a Shi`a. What truly amazes me is the attitude of Ibn `Awn who was

unable to find any pretext to cast doubt about Habib's traditions, in spite of his ardent

desire to

do so; therefore, he had to look down at him and call him "a`war," one-eyed. One's real

.handicap is sinning and speaking ill of others, not in losing an eye

Refer to Habib's traditions in Bukhari's and Muslim's Sahihs as narrated through Sa`id ibn

Jubayr and Abu Wa'il. His hadith narrated through Zayd ibn Wahab is recorded only in

Bukhari's Sahih. In Muslim's Sahih, his hadith is narrated through Muhammad ibn `Ali ibn

Abdullah ibn `Abbas, and through Tawus, al-Dahhak al-Mashriqi, Abu `Abbas ibn al-` ,Sha`ir

Abu al-Minhal `Abdul-Rahman, `Ata' ibn Yasin, Ibrahim ibn Sa`d ibn Abu Waqqas, and

through Mujahid. In both sahihs, Misar, al-Thawri, and Shu`bah have quoted his traditions. In

Muslim's Sahih, his ahadith are quoted by Sulayman al-A`mash, Hasin, `Abdul-`Aziz ibn

Sayah and Abu Ishaq al-Shaybani. He died, may Allah have mercy on his soul, in ١١٩ .Hij

Al-Hasan ibn Hayy .٢١

Hayy's full name is Salih ibn Salih al-Hamadani, brother of `Ali ibn Salih. Both men, who

were born twins, are on the top of the list of Shi`a nobility. `Ali was born only one hour

earlier. Nobody has ever heard his brother calling him by his first name; instead, he used to

always refer to him as "Abu Muhammad." This has been mentioned in Vol. ۶ of Ibn Sa`d's

Tabaqat, in the chapter dealing with al-Hasan. The author states: "Al-Hasan was one of the

dignitaries, but he is inflicted with Shi`ism. He did not participate in the Jum`a prayers, and

he preached denunciation of unjust rulers." He also mentions the fact that the man never

.invoked Allah's mercy on `Uthman

Ibn Sa`d has mentioned him in Vol. ۶ of his Tabaqat, saying, "He is trustworthy; he narrates

many ahadith, and he is a Shi`a." Imam Ibn Qutaybah has included his name among other

narrators of hadith in his Ma`arif, highlighting his being a Shi`a. At the conclusion of his

book, he lists al-Hasan among such narrators. Muslim and authors of the sunan books have all

relied on his authority. Refer to his hadith in Muslim's Sahih as narrated by Sammak ibn

Harb, Isma`il al-Sadi, `Asim al-Ahwal, and Harun ibn Sa`d. `Ubaydullah ibn Musa al-`Abasi,

Yahya ibn Adam, Hamid ibn `Abdul-Rahman al-Rawasi, `Ali ibn al-Ja`d, Ahmed ibn Yunus

and all renown men of their intellectual calibre have learned hadith from him.

In his biography in Al-Mizan, al-Thahbi indicates that Ibn Ma`in and others have trusted his

[al-Hasan's] hadith. He adds saying that `Abdullah ibn Ahmed has quoted his father [saying

that al-Hasan is more authentic than Sharik. Al-Thahbi also states that Abu Hatim has said:

"He is a trust; he has a sound and authentic memory," and that Abu Zar`ah has said: "He has

combined in him accomplishment, fiqh, piety, and asceticism," and that Nisa'i has trusted

him. He also quotes Abu Na`im saying: "I have quoted eight hundred traditionists; I have

found none better than al-Hasan ibn Salih," and that he has also said: "I have come across

nobody who did not err other than al-Hasan ibn Salih." He quotes `Ubaydah ibn

Sulayman

saying: "Allah is too shy to harm al-Hasan ibn Salih." He quotes Yahya ibn `Ali Bakir asking

al-Hasan ibn Salih: "Describe to us how to conduct the ceremonial bathing of the ";deceased

he could not do so because of being overcome by tears. He quotes `Ubaydullah ibn Musa

saying: "I used to recite the holy Qur'an in the presence of `Ali ibn Salih. Having finished

reciting `Exercise patience [O Muhammad]!; We have granted them a respite only for an

appointed time,' his brother fell down snorting like a wounded bull; so, `Ali lifted him ,up

wiped and washed his face then supported him against falling again," and that Waki` :has said

Al-Hasan and `Ali sons of Salih and their mother divided night-time among them into" three

parts: each alternates in his portion thereof in keeping vigil, spending it in prayers and

adoration. When their mother died, they split it into equal halves. Then `Ali died; -therefore, al

".Hasan used to stay all night long worshipping

Abu Sulayman al-Darani has said: "I have never seen anyone more awe-stricken than -al

Hasan son of Salih who stood up one night to recite Chaper ٧٨ of the Holy Qur'an and fainted

yet continued reciting till dawn." He was born, may Allah have mercy upon him, in ١٠٠ .Hij

.and he died in ١۶٩

Al-Hakam ibn `Utaybah al-Kufi .٢٢

Ibn Qutaybah has indicated the fact that al-Hakam ibn `Utaybah was a Shi`a in his Ma`arif

and included him among Shi`a nobility. Both Bukhari and Muslim rely on his authority. Refer

to his hadith in their sahihs as narrated by Abu Jahifah, Ibrahim al-Nakh`i, Mujahid, and

-Sa`id ibn Jubayr. In Muslim's Sahih, it is narrated by `Abdul-Rahman ibn Abu Layla, al

Qasim ibn Mukhaymarah, Abu Salih, Tharr ibn `Abdullah, Sa`id ibn `Abdul-Rahman ibn

Abzi, Yahya al-Jazzar, Nafi` (a slave of Ibn `Umer), `Ata' ibn Abu Rabah, `Imarah` ibn

Umayr, `Arrak ibn Malik, al-Sha`bi, Maymun ibn Mahran, al-Hasan al-`Arni, Mus`ab` ibn

.Sa`d and `Ali ibn al-Husayn

In both sahihs, his ahadith are quoted by Mansur, Misar and Shu`bah. Particularly in Bukhari's Sahih, his ahadith are narrated by `Abdul-Malik ibn Abu Ghaniya. In Muslim's Sahih, his ahadith are narrated by al-A`mash, `Amr ibn Qays, Zayd ibn Abu Anisa, Malik ibn al-Maghul; Aban ibn Taghlib, Hamzah al-Zayyat, Muhammad ibn Jehada, Mutraf and Abu `Awanah. He died in ۱۱۵ Hij. at the age of ۶۵.

Hammad ibn `Isa al-Jehni .۲۳

He drowned at Juhfa. Abu `Ali has mentioned him in his book Muntahal Maqal. Al-Hasan ibn `Ali ibn Dawud abridged the said article in his own concise Mukhtasar, in a chapter dealing with biographies of notables, a group of Shi`a `ulema and authors of biographies and dictionaries who regard him as most trustworthy, a follower of the rightly-guided Imams, peace be upon them. He learned from Imam al-Sadiq, peace be upon him, seventy ahadith by the holy Prophet, peace be upon him and his progeny, but he did not relate more than twenty of them. He has authored a few books with which followers of our faith are familiar.

Once he entered in the presence of Imam Abul-Hasan al-Kazim, peace be upon him,

:and said

May my life be sacrificed for you! Please pray Allah to bless me with a house, a wife, a"
,son

a servant, and a pilgrimage every year." The Imam said: "Lord! I invoke Thee to send

blessings unto Muhammad and the progeny of Muhammad, and to bless this man
with a

house, a wife, a son, a servant, and a pilgrimage for fifty years each." Hammad said:
"When

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he prayed for my performing the pilgrimage fifty times, I became sure I would never live

beyond that. I have performed the annual pilgrimage forty-eight times; this is my house with

which Allah has blessed me; yonder there is my wife behind the curtain listening to me; this is

".my son, and this is my servant; I have been blessed with all of these

Two years later, and having performed the pilgrimage fifty times, he accompanied Abul

Abbas al-Nawfali al-Qasir on his fifty-first pilgrimage. When he reached the place` where

pilgrims put on the ihram garb, he entered the Johfa river for a bath, but the torrent

overwhelmed him, and he drowned before being able to perform his ٥١st pilgrimage. His

death, may Allah have mercy on his soul, took place in ٢٠٩ Hij. His birth-place is Kufa, but

he resided in Basrah. He lived over seventy years. We have conducted a thorough research of

his biography in our book Mukhtasar al-Kalam fi Mu'allifi al-Shi`a min Sadr al-Islam [A

.[Brief Discourse of Shi`a Authors of Early Islam

Al-Thahbi has mentioned him and put "TQ" on his name as a reference to those among the

authors of the Sunan who have quoted him [Tirmithi] and Dar Qutni, and mentioned the fact

that he drowned in ۲۰۸ Hij., and that he narrated hadith through Imam al-Sadiq (as). The author has shown his grudge towards this man, calling his hadith "weak" for no reason other than his beliefs being Shi`a. Strange enough, Dar Qutni calls his hadith "weak" on one hand,

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while on the other he uses him as an authority in his own Sunan - thus indeed do some people

!behave

Hamran ibn `Ayinah .۲۴

He is brother of Zurarah. Both men were among the most reliable Shi`as, custodians of the

shari`a, oceans of the knowledge about Muhammad's progeny (as). They were lanterns that

shone in the dark and pillars of guidance. They frequented Imams al-Baqir and al-(Sdiq (as

and enjoyed a lofty status in the eyes of the Imams among the Prophet's -descendants. Al

Thahbi mentions Hamran in his Al-Mizan, marking his name with Q to indicate who among

the compilers of the sunan relies upon his authority [i.e. Dar Qutni. Then al-Thahbi adds: "He

has narrated hadith from Abul Tufayl and others. Hamzah has recited the holy Qur'an ,to him

and he himself is used to recite it with perfect accuracy." Ibn Ma`in considers his hadith

negligible," while Abu Hatim hails him as a mentor. Yet Abu Dawud labels him" "."Rafidi

Khalid ibn Mukhlid al-Qatwani .۲۵

Also known as Abul-Haytham al-Kufi, he is one of Bukhari's mentors, as the latter

states in

his Sahih. Ibn Sa`d mentions him on page ۲۸۳, Vol. ۶, of his Tabaqat, saying, "He was a

staunch Shi`a. He died in Kufa in mid-Muharram of ۲۱۳ A.H. during the reign of al-Ma'mun.

He was extremist in his Shi`a beliefs, and writers have documented this fact."

Abu Dawud mentions him saying: "He is truthful; but he follows Shi`ism." Al-Jawzjani says

the following about him: "He never ceases denouncing [certain persons], publicly propagating

his corrupt sect." Al-Thahbi narrates his biography in his own Al-Mizan, quoting the views of both Abu Dawud and Jawzjani stated above. Yet both Bukhari and Muslim have relied upon his authority in several chapters of their respective sahihs. Refer to his hadith as in Bukhari's Sahih as narrated from al-Mughirah ibn `Abdul-Rahman, and in Muslim's Sahih by Muhammad ibn Ja`fer ibn Abul Kathir, Malik ibn Anas, and Muhammad ibn Musa. Both sahihs quote his Al-Mizan from Sulayman ibn Bilal and `Ali ibn Mushir. Al-Bukhari quotes his hadith in several places of his Sahih, without referring to any chain of narrators, quoting two of his ahadith from Muhammad ibn `Uthman ibn Karamah. Muslim narrates his hadith as transmitted by Abu Karib, Ahmed ibn `Uthman al-`Awdi, al-Qasim ibn Zakariyyah, `Abd ibn Hamid, Ibn Abu Shaybah, and Muhammad ibn `Abdullah ibn Namir. Authors of the sunan .have all relied on the authority of his hadith, while being aware of his sect

(Dawud ibn Abu `Awf (Abul-Hijab .۲۶

Ibn `Adi has mentioned him saying, "I cannot rely upon his authority due to his being .a Shi`a ".The majority of the ahadith he narrates are related to the virtues of Ahl al-Bayt

Consider with amazement such a statement! No harm, indeed, can reach Dawud from these

Nasibis since both Sufyans quote his ahadith, in addition to `Ali ibn `Abis and others

belonging to the elite among their peers. Both Abu Dawud and al-Nisa'i have relied upon his

authority, and so have Ahmed and Yahya. Al-Nisa'i has said the following about him: "There

is nothing wrong with his ahadith." Abu Hatim has said: "His hadith is sound." Al-Thahbi has

quoted such testimonies in his Sahih. Refer to his hadith in Abu Dawud's Sunan, in al-Nisa'i's

.through Abu Hazim al-Ashja`i, `Ikrimah, and others

Zubayd ibn al-Harith ibn `Abdul-Karim al-Yami al-Kufi .۲۷

Also known as Abu `Abdul-Rahman, he is mentioned in al-Thahbi's Al-Mizan where the

author says: "He is a trustworthy tabi`i who inclines towards Shi`ism." Then he quotes

statements to prove that Zubayd's hadith has been verified by al-Qattan, and that there are

other renown critics and verifiers who regard him trustworthy. Abu Ishaq al-Jawzjani has

included a crude statement about him which is typical of his attitude and that of other ,Nasibis

,stating

Among the residents of Kufa, there is a faction whose faith is not appreciated [by" ,[Nasibis

yet they happen to be masters of hadith. Among them are: Abu Ishaq, Mansur, ,Zubayd alYami

al-A`mash and other peers. People have tolerated them for no reason other than their

truth in narrating hadith, and their narrations testify to the authenticity of one

",another

up to the conclusion of his statement which truth has dictated to him to reveal. Often, truth is

spoken by the fair-minded just as it is by the stubborn and obstinant. What harm can reach

these lofty pillars of knowledge, the masters of hadith in Islam, if such a critic does not

appreciate their holding in high esteem the holy Prophet's kin who are the gates of ,salvation

the protectors of all humans on earth after the Prophet (pbuh) himself, his nation's ark of

salvation? What harm can befall them from the critic who has no choice except to pursue his

?quest till reaching their door steps, and no option but to beg their own favours

,If dignitaries of my tribe are pleased with me

.Then let its villains chafe and be angry

These authorities do not pay any attention to al-Jawzjani or others like him, having been held

trustworthy by the authors of the sahih books and by those of all sunan as well. Refer to

-Zubayd's hadith in both Bukhari's and Muslim's Sahihs as transmitted by Abu Wa'il, al

Sha`bi, Ibrahim al-Nakh`i, and Sa`d ibn `Ubaydullah. Only Bukhari quotes his hadith through

Mujahid. In Muslim's Sahih, his hadith is narrated by Murrah al-Hamadani, Muharib ibn

Dithar, Ammarah ibn `Umayr, and Ibrahim al-Taymi. His hadith is quoted in both sahihs as

transmitted by Shu`bah, al-Thawri, and Muhammad ibn Talhah. In Muslim's Sahih, his hadith

is narrated by Zuhayr ibn Mu`awiyah, Fadil ibn Ghazwan, and Husayn ibn al-Nakh`i. He

.died, may Allah have mercy on his soul, in ۱۲۴ A.H

Zayd ibn al-Habab, Abul-Hasan al-Kufi al-Tamimi .۲۸

Ibn Qutaybah has included his biography among those whose biographies he has included

-among Shi`a dignitaries in his work Al-Ma`arif. Al-Thahbi has mentioned him in his Al Mizan, describing him as "pious, trustworthy, truthful." He indicates his being vouched as

trustworthy by Ibn Ma`in and Ibn al-Madini. He has quoted Abu Hatim and Ahmed

describing him as truthful, adding that `Adi has said: "He is one of the reliable Kufi

traditionists whose trustworthiness is never doubted." Muslim has relied on his .authority

Refer to the latter's sahih containing his hadith as narrated by Mu`awiyah ibn Salih, -al

Dahhak ibn `Uthman, Qurrah ibn Khalid, Ibrahim ibn Nafi`, Yahya ibn Ayyub, Saif ibn

Sulayman, Hasan ibn Waqid, `Ikrimah ibn `Ammar, `Abdul-`Aziz ibn Abu Salma, and `Aflah

-ibn Sa`id. His hadith is quoted by Ibn Abu Shaybah, Muhammad ibn Hatim, Hasan al

Hulwani, Ahmed ibn al-Munthir, Ibn Namir, Ibn Karib, Muhammad ibn Rafi`, Zuhair ibn

.Harb, and Muhammad ibn al-Faraj

Salim ibn Abul Ja`d al-Ashja`i al-Kufi .۲۹

.He is brother of `Ubayd, Ziyad, `Umran, and Muslim, sons of Abul-Ja`d

In Volume ۶ of Al-Tabaqat, Sa`d mentions all of them on page ۲۳۰۳ and the succeeding

pages. When he comes to Muslim, he says, "Abul-Ja`d begot six sons. Two of them followed

Shi`ism. These are Salim and `Ubayd. Two others are Murji'is, while the remaining two agree

with the Kharijites. Their father used to say: `What is the matter with you? I wonder why

Allah has made your views vary so much.'" Ibn Qutaybah has discussed them on page ۱۵۶ of

.his Ma`arif in a chapter dealing with Shi`a tabi`in and their successors

A group of learned scholars has testified to the Shi`a views of Salim ibn Abul-Ja`d. ,Qutaybah

-on page ۲۰۶ of his Ma`arif, has included him among Shi`a dignitaries, and so has al

Shahristani in his work Al-Milal wal Nihal on page ۲۷, Vol. ۲, in the footnote of his chapter

on Ibn Hazm. Al-Thahbi has mentioned him in his Al-Mizan, calling him a trustworthy .tabi`i

He has also stated that his hadith from al-Nu`man ibn Bashir and Jabir is included in both

sahihs. In fact, his hadith, from Anas ibn Malik and Karib, is included in both sahihs as

scholars of hadith already know. Al-Thahbi says that his hadith from `Abdullah ibn `Umer,

and from Ibn `Umer, exists in Bukhari's Sahih. The latter also contains his hadith from

Ma`dan ibn Abu Talha and the latter's father. His hadith is quoted in both sahihs by al-

A`mash, Qatadah, `Amr ibn Murrah, Mansur, and Hasin ibn `Abdul-Rahman. He also knows

hadith quoted by al-Nisa'i and Abu Dawud in their respective Sunan. He died in either ٨٧ or

٩٧ A.H. during the reign of Sulayman ibn `Abdul-Malik, or, as some say, during that of

`Umer ibn `Abdul-`Aziz, and Allah knows best.

٣٠. Salim ibn Abu Hafsah al-`Ijli al-Kufi

Al-Shahristani includes him in his book Al-Milal wal-Nihal among Shi`a nobility. Al-Fallas

says: "He is a weak traditionist who is extremist in his Shi`a beliefs." Ibn `Adi says: "People

criticize his extremism; but I hope there is nothing wrong with his hadith." Muhammad ibn

Bashir al-`Abdi says: "I have seen Salim ibn Abu Hafsah as a fool with a long beard - what a

beard! He says: `I wish I had been a partner of `Ali in everything he possessed.'"

Al-Husayn ibn `Ali al-Ju`fi has said: "I have seen Salim ibn Abu Hafsah as a fool with a long

beard who used to often say, `Here I come, O killer of Na`thal, annihilater of Banu Umayyah!'" `Amr ibn al-Salim ibn Abu Hafsah asked him once: "Did you kill `Uthman?" He answered: "Did I?!" `Amr said: "Yes, you did. You do not condemn his murder." Abu -ibn al

p: ١٣٥

Madini has said: "I have heard Jarir saying, `I broke my friendship with Salim ibn Abu Hafsah because he used to always defend the Shi`as.'" Al-Thahbi has detailed his ,biography

mentioning all the above. On page ٢٣٤ of Vol. ۶ of his Tabaqat, Ibn Sa`d mentions him and

says: "He was very staunch in his Shi`a beliefs. He entered Mecca during the reign of the

Abbasides crying, `Here I come, here I come, O killer of the Omayyads!' His voice` was quite

loud, so much so that his call was heard by Dawud ibn `Ali who inquired: `Who is this '?man

People informed him that it was Salim ibn Abu Hafsah, and they explained his story and

".views

Al-Thahbi has included his biography in his Al-Mizan commenting, "He was chief of those

who belittled Abu Bakr and `Umer." In spite of this, however, both Sufyans quote his ,hadith

and so does Muhammad ibn Fudayl, while al-Tirmithi has relied on his authority, and Ibn

.Ma`in has held him trustworthy. He died in ١٣٧ A.H

Sa`d ibn Tarif al-Iskafi al-Hanzali al-Kufi .٣١

Al-Thahbi mentions him, marking his name with TQ as a reference to the authors of sunan

who quote him (i.e. al-Tirmithi and Dar Qutni). Al-Thahbi also quotes al-Fallas saying that

Sa`d is "weak, extremist in his Shi`a beliefs." In spite of his being a "Shi`a extremist," al-

Tirmithi and others quote him. Refer to his hadith in al-Tirmithi's Sahih as narrated by

Ikrimah and Abul-Wa'il. He also narrates hadith as transmitted by al-Asbagh ibn` Nabatah,

Uman ibn Talhah and `Umayr ibn Ma'mun. Isra'il, Haban and Abu Mu`awiyah all` .quote him

`Sa`id ibn Ashwa .٣٢

He is mentioned in al-Thahbi's Al-Mizan where the author says: "Sa`id ibn Ashwa` is a famous and truthful Kufi judge. Al-Nisa'i says that there is nothing wrong with his hadith, and that he is a friend of al-Sha`bi. Al-Jawzjani describes him as extremist, heretic, and a Shi`a ".zealot

Both al-Bukhari and Muslim rely on his authority in their respective sahihs. His hadith from al-Sha`bi is regarded as authentic by authors of both sahih books. In both Bukhari's and Muslim's Sahihs, his hadith is quoted by Zakariyyah ibn Abu Za'idah and Khalid al-.'Haththa

.He died during the reign of Khalid ibn `Abdullah

Sa`id ibn Khaytham al-Hilali .٣٣

Ibrahim ibn `Abdullah ibn al-Junayd was asked once: "Sa`id ibn Khaytham is a Shi`a. What do you think of him?" He answered: "Let's say that he is a Shi`a, but he also is ".trustworthy

Al-Thahbi mentions him in his Al-Mizan, quoting Ibn Ma`in narrating the gist of what has just

been stated above. He has also marked his name with the initials of both al-Tirmithi -and al

Nisa'i to indicate that both authors quote his hadith in their sahihs. He also mentions the fact

that Sa`id narrates hadith from Yazid ibn Abu Ziyad and Muslim al-Malla'i. His ,nephew

.Ahmed ibn Rashid, too, narrates his hadith

Selamah ibn al-Fudayl al-Abrash .۳۴

He was a Rayy judge and a reporter of traditions related to the battles in which the holy

Prophet (pbuh) participated as transmitted by Ibn Ishaq. His kunyat (surname) is Abu

Abdullah. In his biography in the Al-Mizan, Ibn Ma`in says: "Selamah al-Abrash al-` Razi is a believer in Shi`ism and a man whose hadith is [often] quoted, and there is no fault in the latter." Abu Zar`ah has also said in the Al-Mizan that the natives of Rayy do not like him because of his (religious) views. Actually, their attitude is due to their own views regarding all followers of the household of the Prophet (pbuh).

Al-Thahbi has mentioned him in his Al-Mizan, marking his name with the initials of Abu Dawud and al-Tirmithi and saying: "He is well remembered for his prayers and supplications." He died in ١٩١ A.H. Ibn Ma`in testifies to the fact that the hadith related to the Prophet's military expeditions as narrated by Selamah is more reliable than anyone else's.

Zanih is quoted as having said that he had heard Selamah al-Abrash saying that he had heard hadith related to the expeditions from Ishaq twice, and that he had also written down his ahadith as he had done with those of the expeditions.

٣٥. Selamah ibn Kahil ibn Hasin ibn Kadih ibn Asad al-Hadrami, Abu Yahya

A group of scholars following the faith of the majority of Muslims, such as Ibn

Qutaybah in

his Ma`arif, who mentions on page ۲۰۶ his distinction, and al-Shahristani in his Al-Milal -wal

Nihal, on page ۲۷, Vol. ۲, have included him among Shi`a nobility. Authors of the six sahihs

have all relied on his authority, and so have others. He has learned hadith from men like Abu

Jahifah, Suwayd ibn Ghaflah, al-Sha`bi, `Ata' ibn Abu Rabah, all cited in Bukhari and Muslim. In Muslim, he quotes hadith from Karib, Tharr ibn `Abdullah, Bakir ibn al-Ashaj, Zayd ibn Ka`b, Sa`id ibn Jubayr, Mujahid, `Abdullah ibn `Abdul-Rahman ibn Yazid, Abu Selamah ibn `Abdul-Rahman, Mu`awiyah ibn al-Suwayd, Habib ibn `Abdullah, and Muslim al-Batin. Al-Thawri and Shu`bah have both cited his hadith in these two works, while in Bukhari, his hadith is cited by Isma`il ibn Abu Khalid. In Muslim, he is quoted by Sa`id ibn Masruq, Aqil ibn Khalid, `Abdul-Malik ibn Abu Sulayman, `Ali ibn Salih, Zayd ibn `Abu Anisah, Hammad ibn Selamah, and al-Walid ibn Harb.

Selamah ibn Kahil died on `Ashura of ۱۲۱ A.H.

۳۶. Sulayman ibn Sa`id al-Khuza`i al-Kufi

He used to be the supreme head of the Shi`as of Iraq, the arbitrator among them, their custodian and advisor. They had all met in his house when they swore the oath of allegiance to Imam Husayn (as). He is the herald of the tawwabin (the penitants) among the Shi`as, those who rose to avenge the murder of Imam Husayn (as). They were four thousand strong who

camped at Nakhila early in Rabi` al-Thani, ۶۵ A.H., then marched towards `Ubaydullah ibn

Ziyad and engaged his army at Jazira. They fought fiercely till each and every one of them

died. Sulayman, too, was martyred at a place called `Ayn al-Warda after Hasin shot him with

a deadly arrow. He was ۹۳ years old then. His head and that of al-Musayyab ibn Najba were

.carried as trophies to Marwan ibn al-Hakam

His biography is recorded in Vol. ۶, Part One, of Ibn Sa`d's Tabaqat, and in the Isti`ab of Ibn

Abd al-Birr. All those who wrote the stories of the ancestors have recorded his` biography

and praised his virtues, faith and piety. He enjoyed a lofty status, a position of honour and

dignity among his folks, and his word weighed heavily. He is the one who killed ,Hawshab

the notorious enemy of the Commander of the Faithful, in a duel at Siffin. Sulayman was

keen to notice that the enemies of Ahl al-Bayt had gone astray. Traditionists have sought his

audience. The ahadith he narrates about the Prophet (pbuh), the ones which he directly

reported or those transmitted by Jubayr ibn Mut`im relying on his authority, are recorded in

both Bukhari's and Muslim's Sahihs. In the latter, he is cited by Abu Ishaq al-Subay`i and

Adi ibn Thabit. Sulyman has narrated ahadith which are not included in either sahihs.` These

include ahadith from the Commander of the Faithful, his son Imam al-Hasan al- ,(Mujtaba (as

and Abiy. In works other than these sahihs, his hadith is transmitted by Yahya ibn ,Ya`mur

.Abdullah ibn Yasar, and by others`

Sulayman ibn Tarkhan al-Taymi al-Basri .۳۷

A slave of Qays, the imam, he is one of the most reliable authorities on hadith. Ibn Qutaybah

has included him among Shi`a dignitaries in his book Al-Ma`arif. Authors of the six ,sahihs

as well as others, have relied on his authority. Refer to his hadith in both sahihs through Anas

ibn Malik, Abu Majaz, Bakr ibn `Abdullah, Qatadah, and Abu `Uthman al-Nahdi. Muslim's

Sahih quotes his hadith through others. In both sahihs, his hadith is cited by his son ,Mu`tamir

and by Shu`bah and al-Thawri. Another party cites his hadith in Muslim's Sahih. He died in

.A.H ١۴٣

Sulayman ibn Qarm ibn Ma`ath .٣٨

He is also known as Abu Dawud al-Dabi al-Kufi. Ibn Haban mentions him within the text of

".Sulayman's biography in Al-Mizan. Ibh Haban has said, "He is a Rafidi - very much so

Nevertheless, Ahmed ibn Hanbal has trusted him. At the conclusion of Sulayman's biography

as recorded in Al-Mizan, Ibn `Adi says, "The ahadith narrated by Sulayman ibn Qarm are

authentic. Moreover, his are by far more reliable than those related by Sulayman ibn ".Arqam

Muslim, al-Nisa'i, al-Tirmithi, and Abu Dawud have all cited his ahadith. When al-Thahbi

mentions him, he puts the initials of these traditionists on his name. Refer to Muslim's Sahih

where Abul-Jawab's hadith is narrated by Sulayman ibn Qarm from al-A`mash, up to the

Prophet (pbuh). The said hadith states that the Prophet (pbuh) has said that a man keeps

company with those whom he loves. In the sunan, his ahadith quote Thabit through

Anas

successively saying that the Prophet (pbuh) has said: "Seeking knowledge is a religious

obligation upon every Muslim." He quotes al-A`mash from `Amr ibn Murrah, from `Abdullah

ibn al-Harith, from Zuhair ibn al-Aqmar, from `Abdullah ibn `Umer who says that al-Hakam

ibn Abul `As used to keep company with the Prophet (pbuh) and then would go and narrate it

in a twisted manner] to Quraysh; therefore, the Prophet (pbuh) denounced his] behaviour and

.all his descendants as well till the Day of Judgment

`Sulayman ibn Mahran al-Kahili al-Kufi al-Asla .٣٩

He is one of the Shi`a nobility and a most trusted traditionist. Many a genius among Sunni men of knowledge, such as Ibn Qutaybah in his Ma`arif and al-Shahristani in his Al-Milal wal-Nihal, as well as many others, have all included him among Shi`a dignitaries.

In his biography of Zubayd, al-Jawzjani says the following in his book Al-Mizan: "Among the people of Kufa, there are some folks whose sect is not appreciated, yet they are the masters of hadith among Kufi traditionists. Among them are: Abu Ishaq, Mansur, Zubayd al-Yami, al-A`mash, and other peers. People tolerate them only because they are truthful in narrating hadith," up to the end of his statement which clearly exposes his stupidity and prejudice.

What harm can reach these dignitaries if the Nasibis do not appreciate their commitment to discharge the Divine commandment of seeking the Pleasure of Allah through remaining faithful to His Prophet's kin and kith? These Nasibis, as a matter of fact, tolerate these men not only because they are truthful in narrating hadith, but rather because they are

indispensable. Had they rejected these men's hadith, the majority of the Prophet's ahadith

would have then been abandoned, as al-Thahbi himself admits in his Al-Mizan while

discussing the biography of Aban ibn Taghlib. I think that al-Mughirah's statement: "Abu

Ishaq and your A`mash have rendered Kufa to destruction" is said due only to these men's

Shi`a beliefs. Other than that, both Abu Ishaq and al-A`mash are oceans of knowledge and

.custodians of the prophetic legacy

Al-A`mash has left us many interesting incidents which vividly portray his greatness. One of

them, for example, is included by Ibn Khallikan in al-A`mash's biograpy in Wafiyyat al-A`yan

:where the author states

Hisham ibn `Abdul-Malik once wrote to al-A`mash saying: `Recount for me" `Uthman's

virtues and `Ali's vices.' Al-A`mash took the letter and tossed it into his she-camel's .mouth

Then he turned to the messenger and said: `This is my answer.' The messenger, ,however

pleaded to al-A`mash saying that his master had vowed to kill him if he did not return with an

answer. He also pleaded to al-A`mash's brothers to pressure their brother to write .something

Finally, he wrote: `In the Name of Allah, Most Gracious, Most Merciful. Had `Uthman had

all the virtues of the people of the world, they would not have availed you aught, and had `Ali

had in him all the vices of the people of the world, they would not have harmed you in the

"'.least; therefore, worry about your own soul, and peace be with you

Another anecdote is narrated by Ibn `Abd al-Birr in his chapter on the `ulema's

statements

evaluating each other's work in his book Jami` Bayanul `Ilm wa Fada'ilih.[۵] The author

quotes `Ali ibn Khashram saying, "I have heard Abul-Fadl ibn Musa say, `I entered the house

of al-A`mash once accompanied by Abu Hanifah to visit him during his sickness. Abu

Hanifah said: `O Abu Muhammad! Had I not feared my visits would be a nuisance to you, I

would have visited you more often'. Al-A`mash answered, `You are a nuisance to me even at your own home; so, imagine how I feel when I have to look at your face.'" Abul-Fadl continues to say that having left the house of al-A`mash, Abu Hanifah said, `Al-A`mash never observed the fast of the month of Ramadan.' Ibn al-Khashram then asked al-Fadl what Abu Hanifah meant. Al-Fadl answered, `Al-A`mash used to observe the suhur during the month of Ramadan according to the Prophet's hadith as narrated by Huthayfah al-Yemani.'" In fact, he used to observe the Holy Qur'anic verse: "Therefore, eat and drink till you can distinguish the white thread from the black one, from the dawn, and complete the fast till night-time".

Authors of Al-Wajiza and Bihar Al-Anwar have both quoted Hasan ibn Sa`id al-Nakh`i who quotes Sharik ibn `Abdullah, the judge, saying, "I visited al-A`mash when he was sick prior to his demise. While I was there, Ibn Shabramah, Ibn Layla and Abu Hanifah entered and inquired about his health. He told them that he was suffering from an acute feebleness, that he feared God for his sins, and he almost broke in tears. Abu Hanifah then said to him: `O

Father

of Muhammad! Fear Allah! Look now after yourself. You used to narrate certain ahadith

about `Ali which, if you denounce, would be better for you.' Al-A`mash answered: `Do you

dare to say this to a man like me?' He even denounced him, and there is no need here to go

into that. He was, may Allah have mercy on his soul, as al-Thahbi describes him in his Al-

Mizan, a trusted Imam. He was exactly what Ibn Khallikan had described while discussing his

biography in his own Wafiyyat al-A`yan, a trustworthy and virtuous man of .knowledge

Scholars have all conceded his truthfulness, equity and piety. Authors of the six sahih ,books

as well as many others besides them, have all relied on his authority. Refer to his hadith in

Bukhari's and Muslim's Sahih books from Zayd ibn Wahab, Sa`id ibn Jubayr, Muslim -al

Batin, al-Sha`bi, Mujahid, Abu Wa'il, Ibrahim al-Nakh`i and Abu Salih Thakwan. He is cited

in these works by Shu`bah, al-Thawri, Ibn `Ainah, Abu Mua`awiyah Muhammad, Abu

Awanah, Jarir, and Hafs ibn Ghiyath. Al-A`mash was born in ۶۱ A.H. and he died in ۱۴۸ .A

.H., may Allah be merciful unto him

Sharik ibn `Abdullah ibn Sinan al-Nakh`i al-Kufi, the judge .۴۰

Imam Abu Qutaybah, in his Ma`arif, has unreservedly included him among Shi`a nobility. At

the conclusion of Sharik's biography as recorded in Al-Mizan, `Abdullah ibn Idris swears that

Sharik is a Shi`a. Abu Dawud al-Rahawi is quoted in Al-Mizan, too, to have heard Sharik

saying, "`Ali is the best of creation; whoever denies this fact is kafir (apostate)."[۶]

What he

meant, of course, is that `Ali is the best of all men excluding the Prophet (pbuh), as all Shi`as

",believe. For this reason, al-Jawzjani, as quoted in Al-Mizan, describes him as "biased

meaning biased towards the faith of Ahl al-Bayt and preferring it to Jawzjani's sect. Al-Mizan

also quotes Sharik's ahadith regarding the Commander of the Faithful. He cites Abu Rabi`ah

from Ibn Buraydah from his father upto the Prophet who said: "For every Prophet there is a

".vicegerent and heir

He was very zealous about disseminating the knowledge pertaining to the virtues of the

Commander of the Faithful, and to pressure the Omayyads to recognize and publicize his

merits, peace be upon him. In his work Durrat al-Ghawwas, al-Hariri, as in Sharik's

biography in Ibn Khallikan's Wafiyyat al-A`yan, says, "Sharik had an Omayyad friend .of his

One day, Sharik recounted the attributes of `Ali ibn Abu Talib (as). His Omayyad friend said

that `Ali was `a fine man.' This enraged Sharik who said, `Is this all that can be said about

[Ali, that he was a fine man, no more?'"[٧`

At the conclusion of Sharik's biography as stated in Al-Mizan, Ibn Abu Shaybah has quoted

Ali ibn Hakim ibn Qadim citing `Ali saying that once a complaint was brought with a` man to

Sharik's attention. The man said: "People claim that your mind is doubtful." Sharik :answered

You fool! How can I ever be doubtful?! I wish I had been present in the company of" `Ali to

".let my sword be drenched with the blood of his enemies

Anyone who studies Sharik's life-style will be convinced that the man was a very loyal follower of the path of Ahl al-Bayt (as). He transmitted a great deal of traditions narrated by the most learned followers of Ahl al-Bayt. His son `Abdul-Rahman has said, "My father has learned queries from Ja`fer al-Ju`fi, in addition to ten thousand rare traditions." `Abdullah ibn

al-Mubarak is quoted in Al-Mizan saying, "Sharik is more knowledgeable about the 'Kufians

hadith than Sufyan. He was an avowed enemy of `Ali's foes, one who spoke ill of ".them

Abdul-Salam ibn Harb once asked him: "Why don't you visit a sick brother of yours?"` He

inquired: "And who is that?" The man answered: "Malik ibn Maghul." Sharik, as stated in the

latter's biography in Al-Mizan, then said: "Anyone who speaks ill of `Ali and `Ammar is

".surely no brother of mine

Once the name of Mu`awiyah was mentioned in his presence and was described as "."clement

Sharik, as stated in his biography in Al-Mizan as well as in Ibn Khallikan's Wafiyyat al-A`yan,

said: "Whoever discards equity and fights `Ali can never be clement." He narrated one hadith

from Asim, Tharr, `Abdullah ibn Mas`ud successively indicating that the Prophet (pbuh) had

said: "If you see Mu`awiyah on my pulpit, kill him." This is quoted by al-Tabari, and al-

Tabari in turn is quoted by al-Thahbi while the latter discusses the biography of Abbad ibn

.Ya`qub

Ibn Khallikan's Wafiyyat includes a biography of Sharik where the author quotes a dialogue

between Sharik and Mis`ab ibn `Abdullah al-Zubairi, in the presence of the `Abbaside -ruler al

Mahdi. Mis`ab asked Sharik: "Do you really belittle Abu Bakr and `Umer?" up to the

.conclusion of the incident

In spite of all of this, al-Thahbi has described him as a "truthful imam." He also quotes Ibn

Ma`in saying that Sharik is "truthful, trustworthy." At the conclusion of the biography, the

author states: "Sharik was a bastian of knowledge. Ishaq al-Azraq learned from him nine

thousand ahadith." He also quotes Tawbah al-Halabi saying, "We were at Ramla once, and

someone wondered who the nation's man was. Some people said it was Lahi`ah, while others

said it was Malik. We asked `Isa ibn Yunus to state his view. He said: `The nation's man is

".Sharik,' who was then still alive

Muslim and authors of the four books of sunan have all relied on Sharik's authority. Refer to

his hadith as they quote it transmitted by Ziyad ibn Alaqah, `Ammar al-Thihni, Hisham ibn

Urwah, Ya`li ibn `Ata', `Abdul-Malik ibn `Umayr, `Ammarah ibn al-Qa`qa` and` `Abdullah

ibn Shabramah. These reporters have cited Sharik's hadith from Ibn Shaybah, `Ali ibn ,Hakim

Yunus ibn Muhammad, al-Fadl ibn Musa, Muhammad ibn al-Sabah, and `Ali ibn Hajar. He

was born in either Khurasan or Bukhara in ۹۵ A.H., and he died in Kufa on a Saturday early

.in Thul-Qi`dah, ۱۷۷ or ۱۷۸

(Shu`bah ibn al-Hajjaj Abul-Ward al-`Atki al-Wasiti (Abu Bastam .۴۱

Born in Wasit but lived in Basra, Abu Bastam is the first to inquire in Iraq about

,traditionists

and he is credited with helping the weak and the abandoned. He is considered among Shi`a

nobility by many highly intellectual Sunni scholars such as Qutaybah in his Al-Ma`arif, and

al-Shahristani in his Al-Milal wal-Nihal. Authors of the six sahih books and others have all

relied on his authority. His hadith is ascertained in Bukhari's and Muslim's sahih books as

transmitted by Abu Ishaq al-Subai`i, Isma`il ibn Abu Khalid, Mansur, al-A`mash and .others

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In both Bukhari's and Muslim's books, his hadith is cited by Muhammad ibn Ja`fer, Yahya ibn

Sa`id al-Qattan, `Uthman ibn Jabalah and others. He was born in ۸۳ and he died in ۱۶۰ ,.A.H

.may Allah be merciful on him

Sa`sa`ah ibn Sawhan ibn Hajar ibn al-Harith al-`Abdi .۴۲

Imam Ibn Qutaybah describes him on page ۲۰۶ of his Ma`arif as one of the famous Shi`a

dignitaries. Ibn Sa`d states on page ۱۵۴, Vol. ۶, of his Tabaqat: "[Sa`sa`ah] is very well

known all over Kufa as an orator and a companion of `Ali with whom he has witnesed the

Battle of the Camel together with his brothers Zayd and Sihan sons of Sawhan. Sihan is

known as an orator before Sa`sa`ah, and he was the standard-bearer during the Battle of the

Camel.[۸] Having been killed, Sihan was succeeded in bearing the standard by .Sa`sa`ah

Sa`sa`ah has narrated hadith from Imam `Ali (as), and also from `Abdullah ibn `Abbas. He is

a trusted traditionist although the ahadith he has narrated are not many." Ibn `Abd al-Birr

mentions him in his Isti`ab saying: "He accepted Islam during the life-time of Prophet

Muhammad (pbuh) although he never met him in person due to his being very young ".then

He is chief among his tribesmen, descendants of `Abd al-Qays. He is quite an ,eloquent orator

a man of wisdom who has acquired a total command over the language. He is, indeed, a man

of piety, virtues, and wisdom. He is counted among the companions of `Ali, peace be upon

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him. Yahya ibn Ma`in is quoted saying that Sa`sa`ah, Zayd and Sihan sons of Sawhan are all orators, and that Zayd and Sihan were killed during the Battle of the Camel. He also cites a critical problem which `Umer, then caliph, could not solve; therefore, the caliph delivered a sermon in which he asked people for their suggestions. Sa`sa`ah, then a youth, stood and clarified its complexity and put forth a suggestion to it which was unanimously accepted. This should not surprise the reader since the descendants of Sawhan were among the most prominent masters of Arabia, pillars in virtue and descent. Ibn Qutaybah mentions them on page ١٣٨ of his chapter on renown dignitaries and men of influence in his Ma`arif. The author says: "Sawhan's descendants were Zayd ibn Sawhan, Sa`sa`ah ibn Sawhan, Sihan ibn Sawhan, of Banu `Abd al-Qays." He adds: "Zayd was among the best of men. He narrated saying that the Prophet (pbuh) had said: `Zayd is indeed a good man, and Jandab - what a man he is!' People inquired: `Why do you mention these men alone?' The Prophet answered: `The

arm of one of them will precede in thirty years the rest of his body in entering Paradise, while the other will deal heavy blows so that right is distinguished from wrong.' The first, as it came to pass, participated in Jalawla' Battle where his arm was chopped off. He also participated in the Battle of the Camel on the side of `Ali (as). He asked the Imam: `O Commander of the

Faithful! It looks like I am going to meet my fate.' The Imam (as) asked him, `How do you

know that, O father of Sulayman?' He answered: `I have seen in a vision my arm stretching

from heaven to pull me away from this world.' He was killed by `Amr ibn Yathribi, while his

".brother Sihan was killed during the Battle of the Camel

It is no secret that the Prophet's prophecy regarding Zayd's arm preceding the rest of his body

in entering Paradise is regarded by all Muslims as a testimony for his prophethood, a sign of

the truth of the religion of Islam, and a recognition of the men of truth. All biographies of

.Zayd have mentioned it. Refer to his biography in Al-Isti`ab, Al-Isabah, and others

Traditionists have recorded the above, each in his own way of wording it, adding that [in

spite" of his being Shi`a] he was promised Paradise; so, praise be to the Lord of the" .Worlds

Al-`Asqalani mentions Sa`sa`ah ibn Sawhan in Part Three of his Isaba, saying: "He narrates

traditions about `Uthman and `Ali (as). He has participated in the Battle of Siffin on `Ali's

side. He is an eloquent orator who has encounters with Mu`awiyah." Al-Sha`bi has said: "I

used to learn how to deliver sermons from him."[۹] Abu Ishaq al-Subai`i, al-Minhal ibn `Amr

ibn Baridah, and others have all cited his hadith. Al-`Ala'i, narrating Ziyad's encounters, says

that once al-Mughirah banished Sa`sa`ah, in accordance to an edict which he had received

from Mu`awiyah, from Kufa to Jazirah, or to Bahrain (some historians say to the island of Ibn

Fakkan), where he died in banishment just as Abu Tharr al-Ghifari had died before him in the Rabatha desert (southern Iraq). Al-Thahbi mentions Sa`sa`ah and describes him as "a wellknown and trusted traditionist," citing testimonies to his trustworthiness from Ibn Sa`d and Nisa'i, and marking his name to indicate that al-Nisa'i relies on his authority. Whoever does not rely on his authority does not in fact harm anyone but his own self, as the holy Qur'an ".says: "We have not done them any harm; they have only harmed their own selves

Tawus ibn Kisan al-Khawlani al-Hamadani al-Yamani .۴۳

He is `Abdul-Rahman's father. His mother is Persian, and his father is Ibn Qasit, a Namri slave of Bajir ibn Raysan al-Himyari. Sunni intellectuals regard him a Shi`a without any question. Among their dignitaries, al-Shahristani mentions him in his Al-Milal wal-Nihal, and Ibn Qutaybah in his Al-Ma`arif. Authors of the six sahih books, as well as others, have all relied on his authority. Refer to his hadith in both sahih books where he cites Ibn `Abbas, Ibn Umer and Abu Hurayrah, and in Muslim's Sahih where he cites `Ayesha, Zayd ibn` ,Thabit and `Abdullah ibn `Umer. His hadith is recorded in Bukhari alone as transmitted by al-

,Zuhri

and in Muslim by many renown traditionists. He died in Mecca while performing the rite of

pilgrimage one day before the day of Tarwiya (i.e. on the ٧th of Thul-Hijjah), in either ١٠۴ or

A.H. His funeral was quite eventful. His coffin was carried by `Abdullah son of al- ١٠۶ Hasan

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son of the Commander of the Faithful (as). He was vying with others to carry it, so much so

that his headwear dropped, and his clothes were torn from the back side by the stampede, as

.narrated by Ibn Khallikan in his biography of Tawus in Wafiyyat al-A`yan

Zalim ibn `Amr ibn Sufyan, Abul-Aswad al-Du'ali .۴۴

His being a Shi`a and a faithful adherent to the faith during the wilayat of Imams `Ali, -al

Hasan and al-Husayn, as well as other members of the Ahl al-Bayt, peace be upon all ,of them

is more visible than the sun, and it requires no reiteration.[۱۰] We have dealt with it in detail

in our work Mukhtasar al-Kalam fi Muallifi al-Shi`a min Sadr al-Islam. His being a Shi`a is a

matter which nobody disputes. In spite of this fact, authors of the six sahih books have relied

on his authority. Refer to his hadith about `Umer ibn al-Khattab in Bukhari's Sahih. In

Muslim's, his hadith is cited by Abu Musa and `Umran ibn Hasin. In both sahih books, his

hadith is cited by Yahya ibn Ya`mur. In Bukhari's, `Abdullah ibn Buraydah quotes him, and

in Muslim's, his hadith is narrated by his son Abu Harb. He died, may Allah Almighty have

mercy on him, at the age of ۸۵ in Basrah in ۹۹ A.H. by the plague which devastated the

.city

He is the one who laid down the foundations of Arabic grammar according to rules which he

learned from the Commander of the Faithful (as), as we have expounded in our book -Al

.Mukhtasar

Amr ibn Wa'ilah ibn `Abdullah ibn `Umer al-Laithi al-Makki` .۴۵

Also known as Abul-Tufayl, he was born in the same year when the Battle of Uhud took place, i.e. ۳ A.H. He was for eight years contemporary of the Prophet (pbuh). Ibn Qutaybah has included him among so-called "extremist Rafidis," stating that he was al-Mukhtar's standard-bearer and the last of the sahabah to die. Ibn `Abd al-Birr has mentioned him in his chapter on kunayat in his Isti`ab saying, "He resided in Kufa, and he accompanied `Ali (as) in all his battles. When `Ali (as) was killed, he left for Mecca." He concludes by saying, "He was a virtuous and wise man, swift in providing an accurate answer, eloquent. He was also one of the Shi`as of `Ali, peace be upon him." He also indicates that "Once, Abul-Tufayl approached Mu`awiyah and the latter asked him: `For how long have you mourned the death of your friend Father of al-Hasan (as)?' He answered: `I have grieved as much as the mother of Moses grieved when she parted with her son, and I complain unto Allah for my shortcomings.' Mu`awiyah asked him: `Were you among those who enforced a siege

around

Uthman's house?' He answered: `No; but I used to visit him.' Then Mu`awiyah asked` :him

What stopped you from rescuing him?' He retorted: `What about you? What` stopped you

from doing so when sure death surrounded him, while you were in Syria a master among his

subjects?!' Mu`awiyah replied: `Can't you see that avenging his murder is an indication of my

support?' `Amir then told Mu`awiyah that he acted exactly like the one implied in the verses composed by the brother of Ju`f the poet in which the latter says: `You mourn my death, yet while I was alive, you did not even sustain me against starvation.'"

Al-Zuhri, Abul-Zubair, al-Jariri, Ibn Abul-Hasin, `Abdul-Malik ibn Abjar, Qatadah, Ma`ruf, al-Walid ibn Jami`, Mansur ibn Hayyan, al-Qasim ibn Abu Bardah, `Amr ibn Dinar, `Ikremah ibn Khalid, Kulthum ibn Habib, Furat al-Qazzaz, and `Abdul-Aziz ibn Rafi` have all narrated his hadith as it exists in Muslim's and Bukhari's Sahih books. Bukhari's work contains traditions of the Prophet (pbuh) regarding the pilgrimage which are narrated by Abul-Tufayl.

He describes the Prophet's characteristics, and he narrates about the prayers and signs of prophethood from Ma`ath ibn Jabal, and he narrates about fate from `Abdullah ibn Mas`ud.

He narrates from `Ali (as), Huthayfah ibn al-Yemani, `Abdullah ibn `Abbas and `Umer ibn al-Khattab, as is well-known by all researchers of Muslim's hadith besides that of the authors of his musnads. Abul-Tufayl, may Allah Ta`ala encompass his soul with His mercy, died in

.Mecca in ۱۰۰ A.H. (some say in ۱۰۲, while still others say ۱۲۰), and Allah knows best

Abbad ibn Ya`qub al-Asadi al-Ruwajni al-Kufi` .۴۶

He is mentioned by Dar Qutni who says, "`Abbad ibn Ya`qub is a truthful Shi`a." Ibn Hayyan

mentions him and says, "`Abbad ibn Ya`qub used to invite people to Rafidism." Ibn

Khuzaymah says, "`Abbad ibn Ya`qub is a man whose traditions are never doubted, though

his faith is questioned, etc." `Abbad narrates from al-Fadl ibn al-Qasim, Sufyan al-Thawri,

Zubayd, Murrah, that Ibn Mas`ud used to interpret the verse "Allah has spared the Believers from fighting" (Qur'an, ٢٥:٣٣) to imply that they were spared from fighting `Ali. He quotes Sharik, `Asim, Tharr, from `Abdullah who has stated that the Messenger of Allah (pbuh) has said: "When you see Mu`awiyah on my pulpit, kill him." This hadith is recorded by Tabari and others. `Abbad says that anyone who does not mention in his daily prayers that he dissociates himself from the enemies of the Prophet's progeny (as) shall be resurrected in their company. He also says, "Allah Almighty is too fair to let Talhah and al-Zubayr enter Paradise; they fought `Ali after swearing allegiance to him." Salih al-Jazrah has said: "`Abbad ibn Ya`qub used to denounce `Uthman." `Abbad al-Ahwazi quotes his trusted authorities saying that `Abbad ibn Ya`qub used to denounce "their" ancestors. In spite of all this, Sunni Imams like al-Bukhari, al-Tirmithi, Ibn Majah, Ibn Khuzaymah, and Ibn Abu Dawud rely on his authority, their mentor, in whom they all place their trust.

In spite of his intolerance and prejudice, Abu Hatim has mentioned him and said that he is a

trusted shaykh. Al-Thahbi mentions him in his Al-Mizan and says, "He is one of the extremist

Shi`as, leaders of innovators; yet he is truthful when narrating hadith." He goes on to mention

what has already been stated above regarding `Abbad's views. Al-Bukhari quotes him directly

while discussing tawhid in his own sahih. He died, may Allah be merciful unto him, in

Shawwal of ۱۵۰ A.H. Al-Qasim ibn Zakariyyah al-Mutarraz has intentionally misquoted

Abbad's statements regarding the digging the sea and the flow of its water, and we` seek

refuge with Allah against telling lies about the Believers; He is surely the One Who foils their

.schemes

Abdullah ibn Dawud` .۴۷

He is father of `Abdul-Rahman al-Hamadani al-Kufi. He resided in Al-Harbiyya, a Basrah

suburb. Qutaybah has included him among renown Shi`a personalities in his own Al-,Ma`arif

-and al-Bukhari has relied on his authority in his own Sahih. Refer to his hadith from al

A`mash, Hisham ibn `Urwah and Ibn Jurayh. His hadith is narrated in Bukhari's Sahih by

.Musaddid, `Amr ibn `Ali, and, in some places, by Nasr ibn `Ali. He died in ۲۱۲

Abdullah ibn Shaddad ibn al-Had` .۴۸

Al-Had's full name is Usamah ibn `Abdullah ibn Jabir ibn al-Bashir ibn `Atwarah ibn `Amir

ibn Malik ibn Laith al-Laithi al-Kufi Abul-Walid, a companion of the Commander of the

Faithful (as). His mother is Salma daughter of `Amis al-Khayth`ami, sister of Asma'. He is

nephew, from the mother's side, of `Abdullah ibn Ja`fer and Muhammad ibn Abu Ja`fer, and

brother of `Amara daughter of Hamzah ibn `Abdul-Muttalib from the mother's side.

Ibn Sa`d

includes him among residents of Kufa who were distinguished for their fiqh and knowledge

and who belong to the tabi`in. At the conclusion of his biography, the author states on page

-of Vol. ۶ of his Tabaqat: "During the reign of `Abdul-Rahman ibn Muhammad ibn al ۸۶

Ash`ath, `Abdullah ibn Shaddad was among those who recite the Holy Qur'an and know it by

heart and who fought al-Hajjaj, and he was killed during the Dujail Battle." He also says, "He

".was a trustworthy faqih who narrated a great deal of hadith, and he was a Shi`a

The battle referred to above took place in ٨١ A.H. All authors of the sahih books have relied

on the authority of `Abdullah ibn Shaddad. His hadith is quoted by Ishaq al-Shaybani, Ma`bid

ibn Khalid and Sa`d ibn Ibrahim. Their ahadith from `Abdullah ibn Shaddad exist in both

sahih books as well as in others, in addition to all musnads. Al-Bukhari and Muslim quote his

.hadith as transmitted from `Ali (as), Maymuna and `Ayesha

Abdullah ibn `Umer ibn Muhammad ibn Aban ibn Salih ibn` .۴۹

Umayr al-Qarashi al-Kufi`

Also known as Mishkadanah, he is mentor of Muslim, Abu Dawud, al-Baghwi, and many

other peers who all learned hadith from him. Abu Hatim has mentioned him testifying to his

truthfulness. He quotes his hadith and states that he is a Shi`a. Salih ibn Muhammad ibn

Jazrah has mentioned him and said that he is a Shi`a "extremist." In spite of this, `Abdullah

ibn Ahmed has narrated hadith from his father. Abu Hatim states that Mishkadanah is

trustworthy. Al-Thahbi has mentioned him in his Al-Mizan, describing him as "a truthful man

who has learned a great deal of hadith from Ibn al-Mubarak, al-Dar Wardi, and their group of

scholars. Muslim, Abu Dawud, al-Baghwi and many others have recorded a great deal of his

ahadith." He has marked his name with the initials of Muslim and Abu Dawud indicating

thereby their reliance on his hadith, and quoting what the learned scholars named above have

said about him. He has also stated that he died in ٢٣٩ A.H. Refer to his hadith in Muslim's

Sahih as transmitted through `Abdah ibn Sulayman, `Abdullah ibn al-Mubarak, -`Abdul

Rahman ibn Sulayman, `Ali ibn Hashim, Abul-Ahwas, Husayn ibn `Ali al-Ju`fi and

Muhammad ibn Fudayl. In his chapter dealing with causes of dissension, Muslim quotes his

.hadith directly. Abul-`Abbas al-Sarraj has said that he died either in ٢٣٨ or ٢٣٧ A.H

Abdullah ibn Lahi`ah ibn `Uqbah al-Hadrami, Egypt's judge and` .٥٠ scholar

In his Ma`arif, Ibn Qutaybah has included him among famous shaykhs. In his biography of

Abdullah ibn Lahi`ah in his Al-Mizan, Ibn `Adi has described him as an "extremist` ".Shi`a

Quoting Talhah, Abu Ya`li states: "Abu Lahi`ah has said: `Hay ibn `Abdullah al-Ghafari has

narrated through the authority of Abu `Abdullah Rahman al-Hibli from `Abdullah ibn `Umer

that during his sickness (which preceded his demise), the Messenger of Allah (pbuh) told us

to fetch his brother. We brought him Abu Bakr, but he turned away from him and said: `I had

asked for my brother'. We then brought `Uthman, but again the Messenger of Allah ((pbuh

turned away from him. `Ali (as) was then brought in his presence. He covered him with his

own mantle and inclined his head on his shoulder for a while (as if he was whispering

something in his ear). When `Ali left, people asked him: `What has the Prophet (pbuh) said to

you?' He answered: `He has taught me a thousand chapters each of which leads to a thousand

"'.sections

Al-Thahbi mentions him in his Al-Mizan, marking his name with DTQ to denote who among

the authors of the sahih books quotes him [i.e. Abu Dawud, al-Tirmithi, and Dar Qutni. Refer

to his hadith in al-Tirmithi's Sahih, Abu Dawud and all musnads. Ibn Khallikan has greatly

praised him in his Wafiyyat al-A`yan. Refer to his hadith in Muslim's sahih as transmitted by

Yazid ibn Abu Habib. In his book Al-Jam` Bayna Kitabay Abu Nasr al-Kalabathi wa Abu

Bakr al-Asbahani [Compilation of Both Books of Abu Nasr al-Kalabathi and Abul-Faraj -al

Asbahani, al-Qaysarani includes him among Bukhari's and Muslim's reliable authorities. Ibn

.Lahi`ah died on Sunday, mid-Rabi`ul Akhir, ۱۷۴ A.H

Abdullah ibn Maymun al-Qaddah al-Makki` .۵۱

A friend of Imam Ja`fer ibn Muhammad al-Sadiq (as), he is relied upon by al-Tirmithi. -Al

Thahbi mentions him and marks his name with al-Tirmithi's initials as an indication that the

latter cites his hadith. He adds saying that he narrates hadith through the authority of Imam

.Ja`fer ibn Muhammad al-Sadiq (as), and of Talhah ibn `Umer

Abdul-Rahman ibn Salih al-Azdi` .۵۲

His name is Abu Muhammad al-Kufi. His friend and student `Abbas al-Duri says that he was

a Shi`a. Ibn `Adi mentions him and says, "He is burnt in the fire of Shi`ism." Salih Jazrah

says that `Abdul-Rahman used to oppose `Uthman. Abu Dawud says that `Abdul-Rahman has

compiled a book containing the vices of some of the companions of the Prophet (pbuh), and

that he is a bad person. In spite of all this, both `Abbas al-Duri and Imam al-Baghwi narrate

his hadith. Al-Nisa'i has quoted him. Al-Thahbi has referred to him in his Al-Mizan and marked his name with al-Nisa'i's initials as an indication of the latter's reliance on him. He also quotes what the Imams (among the Sunnis) have said about him as stated above. He indicates that Ma`in trusts him, and that he died in ٢٣٥. Refer to his hadith in the Sunan books .as transmitted through Sharik and a group of his peers

Abdul-Razzaq ibn Humam ibn Nafi` al-Himyari al-San`ani` .٥٣

One of the Shi`a nobility and honourable ancestry, he is included by Ibn Qutaybah among ,renown Shi`as in his Ma`arif. Ibn al-Athir, on page ١٣٧, Vol. ۶, of his Al-Tarikh Al-Kamil mentions `Abdul-Razzaq's death in the end of the events of ٢١١ A.H. thus: "In that year, the traditionist `Abdul-Razzaq ibn Humam al-San`ani, one of Ahmed's Shi`a mentors, -died." Al Muttaqi al-Hindi mentions him while discussing hadith number ٥٩٩۴ in his Kanz al-,`Ummal -on page ٣٩١, Vol. ۶, stating that he is a Shi`a. Al-Thahbi, in his Al-Mizan, says, "`Abdul Razzaq ibn Humam ibn Nafi`, Abu Bakr al-Himyari's mentor, is a Shi`a dignitary of ,San`a was one of the most trusted traditionists among all scholars." He narrates his biography and

adds: "He has written a great deal, authoring [in particular] Al-Jami` Al-Kabir. He is a custodian of knowledge sought by many people such as Ahmed, Ishaq, Yahya, al-Thahbi, al-Ramadi, and `Abd." He discusses his character and quotes al-`Abbas ibn `Abdul-`Azim, accusing him of being a liar. He states that al-Thahbi has denounced such an accusation. He

says, "Not only Muslim, but all those who have memorized hadith have agreed with -al

Abbas, while the Imams of knowledge rely on his authority." He goes on to narrate` his

biography, quoting al-Tayalisi saying: "I have heard Ibn Ma`in say something from which I

became convinced that `Abdul-Razzaq was a Shi`a. Ibn Ma`in asked him: `Your ,instructors

such as Mu`ammar, Malik, Ibn Jurayh, Sufyan, al-Awza`i, are all Sunnis. Where did you

learn the sect of Shi`ism from?' He answered: `Ja`fer ibn Sulayman al-Zab`i once paid us a

visit, and I found him to be virtuous and rightly guided, and I learned Shi`ism from "'.him

Abdul-Razzaq, as quoted above, statement in which he says that he is a Shi`a` indicates that

he has learned Shi`ism from Ja`fer al-Zab`i, but Muhammad ibn Abu Bakr al-Muqaddimi

thinks that Ja`fer al-Zab`i himself has learned Shi`ism from `Abdul-Razzaq. He even

denounces `Abdul-Razzaq for this reason. In Al-Mizan, he is quoted as saying, "I wish I had

lost `Abdul-Razzaq for good. Nobody has corrupted Ja`fer's beliefs other than he." The

!corruption" to which he refers is Shi`ism"

Ibn Ma`in has heavily relied on `Abdul-Razzaq's authority, in spite of his "admission" that he is a Shi`a as stated above. Ahmed ibn Abu Khayth`amah, as in `Abdel-Razzaq's biography in Al-Mizan, has said, "It has been said to Ibn Ma`in that Ahmed says that `Ubaydullah ibn Musa rejects `Abdul-Razzaq's hadith because of his Shi`a beliefs. Ibn Ma`in has responded thus: `I swear by Allah, Who is the only God, that `Abdul-Razzaq is a hundred times superior to

Ubaydullah, and I have heard `Abdul-Razzaq's hadith and found it to be many times` more in

volume than `Ubaydullah's.'" Also in `Abdel-Razzaq's biography in Al-Mizan, Abu Salih

Muhammad ibn Isma`il al-Dirari is quoted saying, "While we were in San`a guests of -`Abdul

Razzaq, we heard that Ahmed and Ibn Ma`in, joined by others, had rejected `Abdul-Razzaq's

hadith, or say disliked it, because of the traditionist being a Shi`a. The news deeply depressed

us. We thought that we had spent our resources and taken the trouble to make the trip there all

in vain. Then I joined the pilgrims for Mecca where I met Yahya and asked him about this

issue. He, as stated in `Abdel-Razzaq's biography in Al-Mizan, said: `O Abu Salih! Even if

"'.Abdul-Razzaq abandons Islam altogether, we shall never reject his hadith`

Ibn `Adi has mentioned him and said: "`Abdul-Razzaq has reported ahadith dealing with

virtues, but nobody has endorsed them.[١١] He also counts the vices of certain people, which

".views are rejected by others;[١٢] above all, he is believed to be a Shi`a

In spite of all this, Ahmed ibn Hanbal was asked once, as indicated in `Abdel-Razzaq's

biography in Al-Mizan, whether he knew of any hadith better than that reported by -`Abdul

Razzaq, and his answer was negative. Ibn al-Qaysarani states at the conclusion of -`Abdul

Razzaq's biography in his own book Al-Jami` Bayna Rijalul Sahihain, quoting Imam Ahmed

ibn Hanbal saying, `If people dispute Mu`ammar's hadith, then the final arbitrator is -`Abdul

Razzaq.' Mukhlid al-Shu`ayri says that he was once in the company of `Abdul-Razzaq when a

man mentioned Mu`awiyah. `Abdul-Razzaq, as stated in his biography in Al-Mizan, :then said

Do not spoil our meeting by mentioning the descendants of Abu Sufyan.'" Zayd ibn` -al

Mubarak has said: "We were in the company of `Abdul-Razzaq once when we recounted ibn

al-Hadthan's hadith. When `Umer's address to `Ali and al-`Abbas: `You (i.e. `Abbas) have

come to demand your inheritance of your nephew (the Prophet, peace be upon him and his

progeny), while this man (i.e. `Ali) has come to demand his wife's inheritance of her 'father

was read, `Abdul-Razzaq, as stated in his biography in Al-Mizan, said: `Behold this

shameless, impertinent man using `nephew' and `father' instead of `the Messenger of Allah

"!'(pbuh)

In spite of all this, all compilers of hadith have recorded his traditions and relied on his

authority. It has even been said, as Ibn Khallikan states in his Wafiyyat al-A`yan, that people

did not travel to anyone after the demise of the Prophet (pbuh) as often as they did to -`Abdul

Razzaq's. He is quoted by the Imams of contemporary Muslims such as Sufyan ibn ,`Ayinah

among whose mentors `Abdul-Razzaq himself was one, Ahmed ibn Hanbal, Yahya ibn

.Ma`in, and others

Refer to his hadith in all the sahih books, as well as all musnads, which all contain quite a few

of his ahadith. He was born, may Allah have mercy on his soul, in ٢١١ A.H. He was

contemporary to Abu `Abdullah Imam al-Sadiq (as) for twenty-two years.[١٣] He died during

the first days of the Imamate of Imam Abu Ja`fer al-Jawad (as), nine years before the Imam's

,demise;[۱۴] may Allah resurrect him in the company of these Imams to whose service

.seeking of the Pleasure of Allah, he sincerely dedicated his life

Abdul–Malik ibn `Ayan` .۵۴

He is brother of Zararah, Hamran, Bakir, `Abdul-Rahman, Malik, Musa, Daris, and -Umm al

Aswad, all descendants of `Ayan, and all are notable Shi`as. They have won the sublime cup

for serving the Islamic Shari`a, and they have produced a blessed and righteous progeny that

.adheres to their sect and views

Al-Thahbi mentions `Abdul-Malik in his Al-Mizan, citing Abu Wa'il and others quoting Abu

Hatim saying that he has reported authentic ahadith, and that Ma`in has said that there is

nothing wrong with his hadith, while another authority testifies thus: "He is truthful, yet he is

Rafidi, too." Ibn Ayinah has said: "`Abdul-Malik, a Rafidi, has reported hadith to us." Abu

Hatim says that he is among the earliest to embrace Shi`a Islam, and that his hadith is

authentic. Both Sufyans have transmitted his hadith and reported it well-documented by

.others

In his book Al-Jami` Bayna Rijalul Sahihain, Ibn al-Qaysarani, as quoted in both works by

Sufyan ibn A`yinah, has this to say about him: "`Abdul-Malik ibn `Ayan, brother of Hamran

al-Kufi, was a Shi`a whose hadith about tawhid is recorded by Bukhari as transmitted by Abu

".Wa'il, and about iman as recorded in Muslim's

He died during the life-time of Imam al-Sadiq (as) who earnestly invoked the Almighty's

,(mercy upon him. Abu Ja`fer ibn Babawayh has reported that Imam al-Sadiq (as

accompanied by his disciples, visited `Abdul-Malik's gravesite in Medina. May he receive the

.good rewards and live eternally in peace

Ubaydullah ibn Musa al–`Abasi al–Kufi` .۵۵

He is al-Bukhari's mentor, as the latter acknowledges on page ۱۷۷ of his Sahih. Ibn Qutaybah

has included him among traditionists in his work Al-Ma`arif, stating that the man is a .Shi`a

When he recounts a roll call of notable Shi`as in his chapter on sects on page ۲۰۶ of his book

al-Ma`arif, he includes `Ubaydullah among them. On page ۲۷۹, Vol. ۶, of his Tabaqat, Ibn

Sa`d narrates `Ubaydullah's biography without forgettig to indicate that he is a Shi`a, and that

he narrates hadith supportive of Shi`ism, thus, according to Ibn Sa`d, weakening his hadith in

the eyes of many people. He also adds saying that `Ubaydullah is also very well familiar with

the Holy Qur'an. He records on page ۱۳۹, Vol. ۶, of his Al-Kamil the date of his death at the

conclusion of events that took place in ۲۱۳ A.H., stating: "`Ubaydullah ibn Musa al-,`Abasi

the jurist, was a Shi`a who taught al-Bukhari as the latter himself acknowledges in his ".Sahih

Al-Thahbi mentions him in his Al-Mizan saying, "Ubaydullah ibn Musa al-`Abasi al--Kufi, al

Bukhari's mentor, is no question trustworthy, but he also is a deviated Shi`a." Yet the author

admits that both Abu Hatim and Ma`in have trusted his hadith. He says, "Abu Hatim has said

that the hadith narrated by Abu Na`im is more authentic, yet `Ubaydullah's is more authentic

".than all of them when it comes to the ahadith transmitted by Isra'il

Ahmed ibn `Abdullah al-Ajli has said, "`Ubaydullah ibn Musa is very knowledgeable of the

Holy Qur'an, a major authority therein. I have never seen him arrogant or conceited, and he was never seen laughing boisterously." Abu Dawud says, "`Ubaydullah ibn al-`Abasi was a Shi`a heretic." At the conclusion of the biography of Matar ibn Maymun in Al-Mizan, al-Thahbi states: "`Ubaydullah, a Shi`a, is trustworthy." Ibn Ma`in used to learn hadith from `Ubaydullah ibn Musa and `Abdul-Razzaq knowing that they were both Shi`as. In al-Thahbi's Al-Mizan, while documenting `Abdul-Razzaq's biography, the author quotes Ahmed ibn `Ali Khaythamah saying, "I inquired of Ibn Ma`in once regarding what I heard about Ahmed's alleged rejection of `Ubaydullah ibn Musa's hadith because of his being a Shi`a. Ibn Ma`in answered: `I swear by Allah Who has no associate that `Abdul-Razzaq is superior to `Ubaydullah a hundred times, and I have heard from `Abdul-Razzaq many times more ahadith than I heard from `Ubaydullah.'"

Sunnis, like all others, rely on `Ubaydullah's hadith in their respective sahih books. Refer to his hadith in both sahih books transmitted by Shayban ibn `Abdul-Rahman. Bukhari's Sahih

quotes his hadith as reported by al-A`mash ibn `Urwah and Isma`il ibn Abu Khalid. His

hadith as recorded in Muslim's Sahih is reported from Isra'il, al-Hasan ibn Salih, and Usamah

ibn Zayd. Al-Bukhari quotes him directly. He is also quoted directly by Ishaq ibn Ibrahim,

Abu Bakr ibn Abu Shaybah, Ahmed ibn Ishaq al-Bukhari, Mahmud ibn Ghaylan, Ahmed ibn

Abu Sarij, Muhammad ibn al-Hasan ibn Ashkab, Muhammad ibn Khalid al-Thahbi, and

Yusuf ibn Musa al-Qattan. Muslim quotes his hadith as reported by al-Hajjaj ibn al-Sha`ir, alQasim

ibn Zakariyyah, `Abdullah al-Darmi, Ishaq ibn al-Mansur, Ibn Abu Shaybah, `Abd ibn Hamid, Ibrahim ibn Dinar, and Ibn Namir. Al-Thahbi states in his Al-Mizan that `Ubaydullah died in ٢١٣ A.H. adding, "He was well known for his asceticism, adoration, and piety." His .death took place in early Thul-Qi`da; may Allah Almighty sanctify his resting place

Uthman ibn `Umayr `Abdul-Yaqzan al-Thaqafi al-Kufi al-Bijli` .٥۶

He is also known as `Uthman ibn Abu Zar`ah, `Uthman ibn Qays, and `Uthman ibn Abu Hamid. Abu Ahmed al-Zubayri says that `Uthman believes in the return. Ahmed ibn Hanbal says, "Abu Yaqzan was joined in dissenting by Ibrahim ibn `Abdullah ibn Hasan." Ibn `Adi says the following about him: "He has embraced the bad sect, and he believes in the ,return although trusted authorities have quoted him knowing that he was weak." The fact of the matter is that whenever some people desire to belittle a Shi`a traditionist and undermine his scholarly ability, they charge him with preaching the concept of the return. Thus have they done to `Uthman ibn `Umayr, so much so that Ibn Ma`in has said: "There is really nothing ".wrong with `Uthman's hadith

In spite of all attacks on him, al-A`mash, Sufyan, Shu`bah, Sharik and other peers have not in the least hesitated to quote him. Abu Dawud, al-Tirmithi and others have all quoted him in their sunan and relied on his authority. Refer to his hadith as they record it through Anas and others. Al-Thahbi has documented his biography and quoted the statements by notable scholars as cited above, putting DTQ on his name to indicate who among the authors of the

.sunan quote him

Adi ibn Thabit al-Kufi` .٥٧

,Ibn Ma`in has described him as a "Shi`a extremist," while Dar Qutni calls him "Rafidi

extremist, but also reliable." Al-Jawzjani says that the man has "deviated." Al-
,Mas`udi says

We have never seen anyone who is so outspoken in preaching his Shi`a views like"
`Adi ibn

Thabit." In his Al-Mizan, al-Thahbi describes him as "the learned scholar of Shi`as, the
most

truthful among them, the judge and Imam of their mosques. Had all the Shi`as been
,like him

their harm would have been minimized." Then he goes on to document his biography
and

quote the views of the scholars cited above. He recounts the scholars who describe
him as

trustworthy such as Dar Qutni, Ahmed ibn Hanbal, Ahmed al-`Ajli, Ahmed al-Nisa'i,
placing

.on his name the initials of authoers of all the six sahih books who quote him

Refer to his hadith in both Bukhari's and Muslim's Sahih books as transmitted by al-
Bara' ibn

Azib, `Abdullah ibn Yazid (his maternal grand-father), `Abdullah ibn Abu Awfah,`
Sulayman

ibn Sard, and Sa`id ibn Jubayr. His hadith reported by Zarr ibn Habish and Abu Hazim
-al

,Ashja`i is recorded in Muslim's Sahih. His hadith is quoted by al-A`mash, Mis'ar, Sa`id

.Yahya ibn Sa`id al-Ansari, Zayd ibn Abu Anisa, and Fudayl ibn Ghazwan

Atiyyah ibn Sa`d ibn Janadah al-`Awfi` .۵۸

He is Abul-Hasan al-Kufi, the renown tabi`i. Al-Thahbi has mentioned him in his Al-,Mizan

quoting Salim al-Muradi saying that `Atiyyah adhered to Shi`ism. Imam Ibn Qutaybah has

included him among traditionists in his Ma`arif following his grandson al-`Awfi, al-Husayn

ibn `Atiyyah, the judge, adding, "`Atiyyah, a follower of Shi`ism, has been a jurist since the

reign of al-Hajjaj." Ibn Qutaybah has mentioned a few renown Shi`as in his chapter on sects

in his Ma`arif, listing `Atiyyah al-`Awfi among them. Ibn Sa`d mentions him on age ,۲۱۲

Vol. ۶, of his Tabaqat indicating his firm belief in Shi`ism. His father, Sa`d ibn Janadah, was

a companion of `Ali (as). Once he visited the Imam in Kufa and said: "O Commander of the

Faithful! I have been blessed with a newly born son; would you mind choosing a name for

him?" The Imam answered: "This is a gift (`atiyyah) from Allah; therefore, do name him

".Atiyyah`

Ibn Sa`d has said: "`Atiyyah ibn al-Ash`ath went out in an army to fight al-Hajjaj. -When al

Ash`ath's army fled, `Atiyyah fled to Persia. Al-Hajjaj wrote an edict to Muhammad -ibn al

Qasim ordering him to call him to his presence and give him the option to either denounce

Ali or be whipped four hundred lashes, and his beard and head be shaven. So, he` called him

and read al-Hajjaj's letter to him, but `Atiyyah refused to succumb; therefore, he had

him

whipped four hundred lashes and his head and beard were shaven. When Qutaybah became

governor of Khurasan, `Atiyyah rebelled against him and remained there till `Umer ibn

Habirah became ruler of Iraq. It was then that he wrote to him asking permission to go there.

Granted permission, he came to Kufa where he stayed till he died in ١١ A.H." The author

p: ١٧٠

".adds, "He was, indeed, a trusted authority, and he reported many authentic ahadith

All his descendants were sincere followers of Muhammad's progeny (as). Among them were

noblemen, highly distinguished personalities like al-Husayn ibn al-Hasan ibn `Atiyyah who

was appointed governor of the district of Al-Sharqiyya succeeding Hafs ibn Ghiyath, as stated

on page ۵۸ of the same reference, then he was transferred to al-Mahdi's troops. He died in ۲۰۱

A.H. Another is Sa`d ibn Muhammad ibn al-Hasan ibn `Atiyyah, also a traditionist, who

became governor of Baghdad.[۱۵] He used to quote his father Sa`d from his uncle al-Husayn

.ibn al-Hasan ibn `Atiyyah

Back to the story of `Atiyyah al-`Awfi. He is considered a reliable authority by Dawud -and al

Tirmithi. Refer to his hadith in their sahih books from Ibn `Abbas, Abu Sa`id and Ibn .`Umer

He has also learned hadith from `Abdullah ibn al-Hasan who quotes his father who quotes his

grand-mother al-Zahra', Mistress of the women of Paradise. His son al-Hasan ibn `Atiyyah

has learned hadith from him, and so have al-Hajjaj ibn Arta'ah, Mis`ar, al-Hasan ibn Adwan

.and others

Al`ala' ibn Salih al–Taymi al–Kufi .۵۹

In his biography of Al`ala' in Al-Mizan, Abu Hatim says the following about him: "He is one of the seniors of the Shi`as." In spite of this, Abu Dawud and al-Tirmithi have relied on his authority. Ma`in trusts him. Both Abu Hatim and Abu Zar`ah say that there is nothing wrong with his hadith. Refer to his hadith in both al-Tirmithi's and Abu Dawud's sahih books from

p: ۱۷۱

Yazid ibn Abu Maryam and al-Hakam ibn `Utaybah, in addition to all Sunni musnads. Abu Na`im and Yahya ibn Bakir quote him, and so do many of their peers. He must be distinguished from Al`ala' ibn Abul-`Abbas, the Meccan poet. The latter is a Sufyani shaykh. His hadith is reported by Abul-Tufayl. He is in a higher rank than Abul-`ala' ibn Salih; the latter is a Kufian, while the poet is Meccan. Both are mentioned in al-Thahbi's Al-Mizan, where the author inaccurately quotes a statement pertaining to their being Shi`a seniors. Al`ala' the poet has composed poetry in praise of the Commander of the Faithful (as) which serves as irrefutable proof of his dedication and also highlights the truth about the Imam. He has also several poetic eulogies appreciated by Allah, His Messenger, and the believers.

Alqamah ibn Qays ibn `Abdullah al-Nakh`i, Abu Shibil` .۶۰

He is uncle of al-Aswad and Ibrahim, sons of Yazid. He is also a follower of the Progeny of Muhammad (pbuh). Al-Shahristani, in his Al-Milal wal-Nihal, has included him among Shi`a nobility. He is master among the traditionists mentioned by Abu Ishaq al-Jawzjani who

spitefully says, "There has been a group of people among the residents of Kufa whose sect [of

Shi`ism is not appreciated; they are the masters among Kufi traditionists." `Alqamah and his

brother `Ali have been companions of `Ali (as). They have both participated in Siffin where

Ali was martyred. The latter used to be called "Abul-Salat" (man of the prayers) due` to his

quite frequent prayers. `Alqamah drenched his sword with the blood of the oppressive gang.

His foot slid, yet he continued to wage jihad in the way of Allah, remaining an enemy of Mu`awiyah till his death. Abu Bardah included `Alqamah's name among the emissary to Mu`awiyah during the latter's reign, but `Alqamah objected and even wrote to Abu Bardah saying: "Please remove my name (from the list); please do remove it." This is recorded by Ibn Sa`d in his biography of `Alqamah on page ٥٧, Vol. ٦, of his Tabaqat.

Alqamah's fair-mindedness and prestige among Sunnis is undisputed in spite of their` knowledge of his Shi`a beliefs. Authors of the six sahih books, as well as others, have all relied on his authority. Refer to his hadith in Muslim and Bukhari from Ibn Mas`ud, Abul-Darda'ah and `Ayesha. His hadith about `Uthman and Abu Mas`ud is recorded in Muslim's Sahih. In both sahih books, his hadith is narrated by his nephew Ibrahim al-Nakh`i. In Muslim's Sahih, his hadith is transmitted by `Abdul-Rahman ibn Yazid, Ibrahim ibn Yazid, and al-Sha`bi. He died, may Allah have mercy on his soul, in ٦٢ A.H. in Kufa.

٦١. `Ali ibn Badimah

Al-Thahbi mentions him in his Al-Mizan quoting Ahmed ibn Hanbal saying, "He has reported

authentic ahadith," that he is a pioneer of Shi`ism, that Ibn Ma`in has trusted him, that he

narrates hadith from Makrimah and others, and that both Shu`bah and Mu`ammar have

learned hadith from him. He marks his name to indicate that the authors of sunan have all

.quoted his hadith

Ali ibn al-Ja`d` .۶۲

He is Abul-Hasan al-Jawhari al-Baghdadi, a slave of Banu Hashim. One of al-Bukhari's

mentors, he is included by Qutaybah among notable Shi`as in his book Al-Ma`arif. His biography in Al-Mizan indicates that for sixty years, `Ali used to fast every other day. Al-Qaysarani mentions him in his book Al-Jami` Bayna Rijalul Sahihain, stating that al-Bukhari alone has narrated twelve thousand ahadith reported by `Ali ibn al-Ja`d. He died in ٢٠٣ at the age of ٩٦.

۶٣. `Ali ibn Zaid

His full name is `Ali ibn Zaid ibn `Abdullah ibn Zuhayr ibn Abu Malika ibn Jad`an Abul-Hasan al-Qarashi al-Taymi al-Basri. Ahmed al-`Ajli has mentioned him saying that the man follows the Shi`a School of Muslim Law. Yazid ibn Zari` has said that `Ali ibn Yazid has been a Rafidi. In spite of all this, the learned scholars among the tabi`in, such as Shu`bah, `Abdul-Warith, and many of their peers, have all quoted his hadith. He is one of the three jurists for whom Basrah has acquired fame, the others are Qatadah and 'Ash`ath al-Hadani. They were all blind. When al-Hasan al-Basri died, they suggested to `Ali to take his place due to his accomplishments. He was so prestigious that only renown dignitaries were his companions, something not too many Shi`as could enjoy during those days.

Al-Thahbi has mentioned him in his Al-Mizan stating the above facts about him. In his book

Al-Jami` Bayna Rijalul Sahihain, al-Qaysarani states his biography and says that Muslim has

quoted his hadith as reported by Thabit al-Banani, and that he has learned about jihad from

.Anas ibn Malik. He died, may Allah have mercy on him, in ١٣١ A.H

Ali ibn Salih` .۶۴

He is brother of al-Hasan ibn Salih. We have already said a word about his virtues when we

recounted the biography of his brother al-Hasan. He is one of the early Shi`a scholars, just

.like his brother. In his chapter on sales, Muslim relies on his authority

Ali ibn Salih has reported hadith from Salameh ibn Kahil, while Waki` has quoted` ,him; they

too, are both Shi`as. He was born, may Allah be merciful unto his soul, and his twin brother

.al-Hasan, in ۱۰۰ A.H., and he died in ۱۵۱ A.H

Ali ibn Ghurab Abu Yahya al-Fazari al-Kufi` .۶۵

Ibn Hayyan has described him as "an extremist Shi`a." Probably for this reason, al-Jawzjani

drops him completely. Abu Dawud has said that `Ali's hadith has been rejected, while both

Ibn Ma`in and Dar Qutni trust him. Abu Hatim has said that there is nothing wrong with his

hadith. Abu Zar`ah says he considers him truthful. Ahmed ibn Hanbal says, "I find him quite

truthful." Ibn Ma`in describes him as "the poor man, the man of the truth," while al-Thahbi

mentions him in his Al-Mizan quoting both pros and cons regarding his hadith as mentioned

above, and marking his name with SQ to identify which authors of the sunan rely on his

.authority. He reports hadith from Hisham ibn `Urwah and `Ubaydullah ibn `Umer

On page ۲۷۳, Vol. ۶, of his Tabaqat, Ibn Sa`d says the following about him: "Isma`il ibn

Raja' quotes his hadith regarding what al-A`mash had said about `Uthman." He died, may

Allah have mercy on his soul, in Kufa in early Rabi`ul-Awwal ١٨۴, during Harun's .regime

Ali ibn Qadim Abul-Hasan al-Khuza`i al-Kufi` .۶۶

He is mentor of Ahmed ibn al-Furat, Ya`qub al-Faswi and a group of their peers who have all

learned hadith from him and relied on his authority. Ibn Sa`d mentions him on page .٢٨٢, Vol

of his Tabaqat and describes him as an "extremist Shi`a." Probably for this reason ,۶ alone

that Yahya regards his hadith as "weak." Abu Hatim says that he is truthful. Al-Thahbi

mentions him in his Al-Mizan, quoting the above stated views about him, and marking his

name to indicate that Abu Dawud and al-Tirmithi have both quoted his hadith. His hadith is

recorded in their books from Sa`id ibn Abu `Urwah and Qatar. He died, may Allah be

.merciful unto his soul, in ٢١٣ A.H. during al-Ma'mun's regime

Ali ibn al-Munthir al-Tara'ifi` .۶٧

He is professor of al-Tirmithi, al-Nisa'i, Ibn Sa`id, `Abdul-Rahman ibn Abu Hatim, and other

peers who have all learned hadith from him and relied on his authority. Al-Thahbi mentions

him in his Al-Mizan, marking his name with TSQ as an indication of which authors of the

sunan quote his hadith. He quotes the following from al-Nisa'i: "`Ali ibn al-Munthir is a staunch Shi`a, very trustworthy." He states that Ibn Hatim has said that the man is truthful and trustworthy, and that he reports hadith from Fudayl, Ibn `Ayinah and al-Walid ibn Muslim.

Al-Nisa'i testifies to the fact that he is "a staunch Shi`a," and that he relies on his hadith which

is recorded in both sahih books. This, indeed, provides food for thought for those who cast

doubt about his reliability. Al-Munthir, may Allah be merciful unto his soul, died in ۲۵۶ .A.H

–Ali ibn al–Hashim ibn al–Barid Abul–Hasan al–Kufi al–Khazzaz al` .۶۸

Aithi`

He is one of Imam Ahmed's mentors. Abu Dawud mentions him and describes him as a "wellascertained

Shi`a." Ibn Haban says that he is an "Shi`a extremist." Ja`fer ibn Aban says, "I

have heard Ibn Namir say that `Ali ibn Hashim is extremist in his Shi`a beliefs." Al-Bukhari

has said that both `Ali ibn Hashim and his father are over-zealous in their Shi`a .beliefs

Probably for this reason, al-Bukhari has rejected his hadith, but all other five authors of the

sahih books have relied on his authority. Ibn Ma`in and others have trusted him, while Abu

Dawud has included him among the most reliable traditionists. Abu Zar`ah has said that he is

truthful, and al-Nisa'i has stated that there is nothing wrong with his hadith. Al-Thahbi

.mentions him in his Al-Mizan, quoting what we have already cited above

Al-Khatib al-Baghdadi, in a chapter dealing with `Ali's character in his own Tarikh ,((history

Vol. ۱۲, page ۱۱۶, quotes Muhammad ibn Sulayman al-Baghindi saying that `Ali ibn Hashim

ibn al-Barid is truthful, a man who used to follow Shi`ism. He also quotes Muhammad ibn

Ali al-Ajiri saying: "Once I asked Abu Dawud about `Ali ibn Hashim ibn al-Barid. He`

suggested that I should ask `Isa ibn Yunus. The latter has said: `He belongs to those who call

for Shi`ism.'" All of this is true. He also quotes al-Jawzjani saying that Hisham ibn al-Barid

".and his son `Ali ibn Hashim are extremist in their "corrupt sect

In spite of all this, authors of five sahih books rely on `Ali ibn Hashim. Refer to his hadith

about marriage in Muslim's Sahih as reported by Hisham ibn `Urwah, and in his chapter

dealing with seeking permission as transmitted from Talha ibn Yahya. His hadith in Muslim's

Sahih is transmitted by Abu Mu`ammar Isma`il ibn Ibrahim and `Abdullah ibn Aban. Ahmed

ibn Hanbal, too, has reported his hadith, in addition to both sons of Shaybah, and a group of

their class of reporters whose mentor was none other than `Ali ibn Hashim. Al-Thahbi ,says

He died, may Allah have mercy on his soul, in ١٨١ A.H.," adding, "His death is probably" the

".earliest of those of Imam Ahmed's mentors

Ammar ibn Zurayq al-Kufi` .٦٩

-Al-Sulaymani calls him "Rafidi," as al-Thahbi states while discussing `Ammar in his Al

.Mizan. In spite of this allegation, Muslim, Abu Dawud and al-Nisa'i rely on his authority

Refer to his hadith in Muslim's Sahih as transmitted by al-A`mash, Abu Ishaq al-Subai`i,

Mansur, and `Abdullah ibn `Isa. His hadith is reported in Muslim's Sahih by Abul-Jawab,

Abul-Hawas Salam, Ibn Ahmed al-Zubayri, and Yahya ibn Adam.

٧٠. `Ammar ibn Mu`awiyah, or Ibn Abu Mu`awiyah

He is also called Khabab, or Ibn Salih al-Dihni al-Bijli al-Kufi, Abu Mu`awiyah. He is one of

the Shi`a heroes who suffered a great deal of persecution while defending Muhammad's

Progeny (as), so much so that Bishr ibn Marwan cut off his hamstrings only because he was a

Shi`a. He is mentor of both Sufyans, in addition to Shu`bah, Sharik, and al-`Abar, who have

all learned hadith from him and relied on his authority. Ahmed, Ibn Ma`in, Abu Hatim and

other people have also relied on his authority. Muslim and four authors of sunan have quoted

his hadith. Al-Thahbi has included his biography in his own Al-Mizan and quoted the views

stated above regarding his being a Shi`a and a trustworthy traditionist, adding that nobody had

spoken ill of him except al-`Aqili, and that there was no fault in him other than his being a

Shi`a. Refer to his hadith about the pilgrimage in Muslim's Sahih from Abul-Zubayr. He died

.in ١٣٣; may Allah have mercy on his oul

Amr ibn `Abdullah Abu Issaq al-Subai`i al-Hamadani al-Kufi` .٧١

He is Shi`a according to Ibn Qutaybah's Ma`arif, and Shahristani's Al-Milal wal Nihal. He

was one of the masters of traditionists whose sect, in its roots and branches, the Nasibis do not

appreciate due to the fact that Shi`as have followed in the footsteps of Ahl al-Bayt, deriving

their method of worship from their own leadership in all religious matters. For this reason, al-

Jawzjani has said in his biography of Zubayd in Al-Mizan: "Among the residents of Kufa,

there is a group whose sect is not appreciated; they are the chiefs of Kufi traditionists such as

Abu Ishaq, Mansur, Zubayd al-Yami, al-A`mash and other peers. People have tolerated them

because of being truthful in narrating hadith, without adding aught of their own ".thereto

:Among what the Nasibis have rejected of Abu Ishaq's hadith is this one

As the author of Al-Mizan indicates, Amr ibn Isma`il has quoted Abu Issaq saying`" that the

Messenger of Allah (pbuh) has said, `Ali is like a tree whose root I am, and whose branches

"'.are `Ali, whose fruit are al-Hasan and al-Husayn, whose leaves are the Shi`as

In fact, al-Mughirah's statement "nobody caused the Kufis to perish except Abu Ishaq -and al

A`mash" is uncalled for except for the fact that these men are Shi`as and are loyal to

Muhammad's progeny (as). They have become custodians of all ahadith pertaining to the

attributes of the latter, peace be upon them. They were oceans of knowledge, and they

followed Allah's commandments. They are relied upon by the authors of all six sahih books

and by others. Refer to Abu Ishaq's hadith in both sahih books from al-Bara' ibn `Azib, Yazid

ibn Arqam, Harithah ibn Wahab, Sulayman ibn Sard, al-Nu`man ibn Bashir, `Abdullah ibn

.Yazid al-Khadmi, and `Amr ibn Maymun

He is quoted in both sahih books by Shu`bah, al-Thawri, Zuhayr, and by his grandson Yusuf

ibn Ishaq ibn Abu Ishaq. Ibn Khallikan says in `Amr's biography in Al-Wafiyyat that `Amr

was born three years before `Uthman took charge of ruling the Muslims, and that he died

either in ١٢٧ or in ١٢٨, or in ١٢٩, whereas both Yahya ibn Ma`in and al-Mada'ini say that he

.died in ١٣٢, and Allah knows best

Awf ibn Abu Jamila al-Basri, Abu Sahl` .۷۲

He is well known as "al-A`rabi" [the bedouin], although his origin is really not from the desert. Al-Thahbi mentions him in his Al-Mizan and says that "He is also called `Awf the Truthful, while some say that he follows Shi`ism; despite that, a group of scholars has trusted him." He also quotes Ja`fer ibn Sulayman describing him as Shi`a and quotes Bandar calling him "Rafidi." Ibn Qutaybah has included him in his own Al-Ma`arif among Shi`a .dignitaries

He has taught hadith to Ruh, Hawdah, Shu`bah, al-Nadr ibn Shamil, `Uthman ibn al-Haytham and many others of their calibre. Authors of the six sahih books as well as others have all relied on his authority. Refer to his hadith in Bukhari's Sahih from al-Hasan and Sa`id, sons of al-Hasan al-Basri, Muhammad ibn Sirin and Siyar ibn Salamah. His hadith in Muslim's Sahih is transmitted by Al-Nadr ibn Shamil. His hadith from Abu Raji' al-`Ataridi exists in both .sahihs. He died, may Allah have mercy on him, in ۱۴۶ A.H

Al-Fadl ibn Dakin .۷۳

His real name is `Amr ibn Hammad ibn Zuhayr al-Malla'i al-Kufi, and he is well known by

Abu Na`im. He is al-Bukhari's mentor, as the latter admits in his own Sahih. A group of elite

scholars, like Ibn Qutaybah in his Al-Ma`arif, has included him among Shi`a dignitaries. Al-

Thahbi mentions him in his Al-Mizan and says: "I have heard ibn Ma`in saying: `If a man's

name is mentioned in the presence of Abu Na`im and he calls him a good person and praises

him, then rest assured that that person is a Shi`a; whereas if he labels someone as Murji', then rest assured that he is a good Sunni.'" Al-Thahbi says that this statement proves that Yahya ibn Ma`in inclines towards believing in the Return. It also proves that the man considers al-Fadl as a very staunch Shi`a.

In his biography of Khalid ibn Mukhlid in his Al-Mizan, al-Thahbi quotes al-Jawzjani saying that Abu Na`im follows the Kufi sect, i.e. Shi`ism. To sum up, the fact that al-Fadl ibn Dakin is a Shi`a has never been disputed. Nevertheless, all authors of the six sahih books rely on him. Refer to his hadith in Bukhari's Sahih from Humam ibn Yahya, `Abdul-`Aziz ibn Abu Salamah, Zakariyyah ibn Abu Za'idah, Hisham al-Distwa'i, al-A`mash, Misar, al-Thawri, Malik, Ibn `Ayinah, Shaybah, and Zuhayr. His hadith in Muslim is transmitted by Saif ibn Abu Sulayman, Isma`il ibn Muslim, Abu `Asim Muhammad ibn Ayyub al-Thaqafi, Abul Amis, Musa ibn `Ali, Abu Shihab Musa ibn Nafi`, Sufyan, Hisham ibn Sa`d, `Abdul-Wahid ibn Ayman, and Isra'il. Al-Bukhari quotes him directly, while Muslim quotes his hadith as

transmitted by Hajjaj ibn al-Sha`ir, `Abd ibn Hamid, Ibn Abu Shaybah, Abu Sa`d al-Ashajj,

Ibn Namir, `Abdullah al-Darmi, Issaq al-Hanzali, and Zuhayr ibn Harb.

He was born in ١٣٣, and he died in Kufa on a Thursday night on the last day of Sha`ban, ٢١٠,

during al-Mu`tasim's reign. Ibn Sa`d mentions him on page ٢٧٩, Vol. ۶, of his Tabaqat,

describing him as "trustworthy, reliable, a man who has narrated a great deal of hadth, and an

".authority therein

-Fadil ibn Marzuq al-Aghar al-Ruwasi al-Kufi, Abu `Abdul .۷۴

Rahman

Al-Thahbi mentions him in his Mizan and describes him as a well-known Shi`a, quoting

Sufyan ibn `Ayinah and Ibn Ma`in testifying to this fact. He quotes Ibn `Adi saying that he

hopes there is nothing wrong with the hadith he narrates, then he quotes al-Haytham ibn Jamil

saying that the latter once mentioned Fadl ibn Marzuq once and described him as "one of the

".Imams of guidance

In his Sahih, Muslim relies on the authority of Fadil's ahadith which deals with prayers as

transmitted by Shaqiq ibn `Uqbah, and with zakat by `Adi ibn Thabit. His hadith dealing with

zakat as recorded by Muslim is transmitted by Yahya ibn Adam and Abu Usamah. In the

sunan, his hadith is quoted by Waki`, Yazid, Abu Na`im, `Ali ibn al-Ja`d and many .peers

Zayd ibn al-Habab has in fact lied regarding what he attributed to him of hadith dealing with

the appointment of `Ali (as) as Amr by the Prophet (pbuh). He died, may Allah have mercy

.on him, in ۱۵۸

Fitr ibn Khalifah al-Hannat al-Kufi .۷۵

Abdullah ibn Ahmed once asked his father about Fitr ibn Khalifah. He answered, "He` is a

reporter of authentic hadith. His hadith reflects an attitude of a responsible person, but he also

is a follower of Shi`ism." `Abbas has quoted Ibn Ma`in saying that Fitr ibn Khalifah is a

trusted Shi`a. Ahmed has said: "Fitr ibn Khalifah is trusted by Yahya, but he is an extremist

Khashbi." Probably for this reason alone, Abu Bakr ibn `Ayyash has said, "I have not

abandoned the traditions reported by Fitr ibn Khalifah except because of his bad sect," i.e. for

.no fault in him other than his being a Shi`a

Al-Jawzjani says: "Fitr ibn Khalifah has deviated from the path." During his sickness, he was

heard by Ja`fer al-Ahmar saying: "Nothing pleases me more than knowing that for each hair

in my body there is an angel praising Allah Almighty on my behalf because of my love for

Ahl al-Bayt, peace be upon them." Fitr ibn Khalifah narrates hadith from Abul-Tufayl, Abu

Wa'il, and Mujahid. His hadith is quoted by Usamah, Yahya ibn Adam, Qabisah and others of

the same calibre. Ahmed and others have trusted him. Murrah has said the following about

him, "He is a responsible narrator of hadith who has memorized what he narrates by ".heart

,Ibn Sa`d says, "He is, Insha-Allah, trustworthy." Al-Thahbi discusses him in his Mizan

stating the learned scholars' views, which have already been stated above, concerning his

.character. Ibn Sa`d has quoted the same on page ٢٥٣, Vol. ٦, of his Tabaqat

When Qutaybah mentions renown Shi`as in his Ma`arif, he includes Fitr ibn Khalifah among

them. Al-Bukhari has quoted Fitr's hadith as narrated by Mujahid. Al-Thawri has

quoted Fitr's

hadith dealing with etiquette as recorded in al-Bukhari's work. Authors of the four sunan

books, as well as others, have all quoted Fitr's hadith. He died, may Allah have mercy ,on him

.in ۱۵۳ A.H

–Malik ibn Isma`il ibn Ziyad ibn Dirham Abu Hasan al–Kufi al .۷۶

Hindi

He is one of Bukhari's mentors as stated in the latter's Sahih. Ibn Sa`d mentions him on page

,Vol. ۶, of his Tabaqat. He concludes by saying that "Abu Ghassan is trustworthy ,۲۸۲ truthful, a very staunch Shi`a." Al-Thahbi mentions him in his Mizan, which proves his reliability and prestige, stating that the man has learned the teachings of the sect of Shi`ism from his mentor al-Hasan ibn Salih, that Ibn Ma`in has said that nobody in Kufa is more accurate in reporting hadith than Abu Ghassan, and that Abu satim has said: "Whenever I look at him, he seems as though he has just left his grave, with two marks of prostration ".stamped on his forehead

Al-Bukhari has quoted him directly in many chapters of his Sahih. Muslim has quoted his hadith on criminal penalties in his own Sahih as transmitted by Harun ibn `Abdullah. Those who narrate his hadith in Bukhari are: Ibn `Ayinah, `Abdul-Aziz ibn Abu Salamah, and .Isra'il

Both al-Bukhari and Muslim quote his hadith from Zuhayr ibn Mu`awiyah. He died, may .Allah have mercy on him, in Kufa in ۲۱۹

Muhammad ibn Khazim .۷۷

He is very well known as Abu Mu`awiyah al-Darir al-Tamimi al-Kufi. Al-Thahbi mentions

him saying, "Muhammad ibn Khazim al-Darir is confirmed, truthful; nowhere at all have I

seen his hadith as weak; I shall discuss him in my chapter on kunayat." When the author

mentions him in his said chapter, he states: "Abu Mu`awiyah al-Darir is one of the most

renown and trustworthy Imams of hadith," and he goes on to say: "Al-Hakim has said that

".both Shaykhs rely on his authority, and he is famous for being an extremist Shi`a

All authors of the six sahihs have relied on his authority. Al-Thahbi has marked his name

with "A" to indicate that all traditionists rely on his authority. Refer to his hadith in Bukhari's

and Muslim's Sahihs from al-A`mash and Hisham ibn `Urwah. Muslim's Sahih contains other

ahadith he has narrated through other trusted reporters. In Bukhari's Sahih, his hadith is

reported by `Ali ibn al-Madini, Muhammad ibn Salam, Yusuf ibn `Isa, Qutaybah, and

Musaddad. In Muslim's Sahih, he is quoted by Sa`d al-Wasiti, Sa`d ibn Mansur, `Amr -al

Naqid, Ahmed ibn Sinan, Ibn Namir, Issaq al-Hanzali, Abu Bakr ibn Abu Shaybah, Abu

Karib, Yahya ibn Yahya, and Zuhayr. Musa al-Zaman has reported his hadith in both .sahihs

Muhammad ibn Khazim was born in ١١٣, and he died in ١٩٥; may Allah be merciful unto

.him

Muhammad ibn `Abdullah al-Dabi al-Tahani al-Nisaburi, Abu .٧٨

Abdullah al-Hakim`

He is an Imam of huffaz, those who memorize the entirety of the holy Qur'an and hadith by

heart, and author of about one thousand books. He toured the lands seeking knowledge and

learning hadith from about two thousand mentors. He may be compared with the

most renown

scholars of his time such as al-Sa`luki. Imam ibn Furk and all other Imams consider his status

to be superior even to their own. They appreciate him and his contributions; they cherish his

name and reputation, without doubting his mastership at all. All learned Sunni scholars who

could not achieve as much as he did envy him. He is one of the Shi`a heroes, a protector of

.the Islamic Shari`a

The author of Al-Mizan narrates his biography and describes him as "a truthful Imam, a very renown Shi`a." He quotes Ibn Tahir saying: "I once asked Abu Isma`il `Abdullah al-Ansari about al-Hakim Abu Abdullah. He said: `He is an Imam in hadith, a wretched Rafidi.'" Al-Thahbi has recounted a few of his interesting statements such as his saying that the Chosen One (pbuh) came to the world circumcised, with a smile on his face, and that `Ali (as) is a wasi. The author adds the following: "His being truthful and knowledgeable of what he reports is a unanimously accepted fact." He was born in Rabi` al-Awwal of ٣٢١, and he died in Safar of ٤٠٥, may Allah have mercy on his soul.

٧٩. Muhammad ibn `Ubaydullah ibn Abu Rafi` al-Madani

He, Abu `Ubaydullah, his brothers al-Fadl and `Abdullah sons of `Ubaydullah, his grandfather Abu Rafi`, his uncles Rafi`, al-Hasan, al-Mughirah, `Ali, and their sons as well as grandsons, are all among good Shi`a ancestors. The books they have authored testify to the depth of their Shi`a conviction, as we have mentioned in Section ٢, Chapter ١٢, of our book

.Al-Fusul al-Muhimmah

Ibn `Uday mentions Muhammad ibn `Ubaydullah ibn Abu Rafi` al-Madani, adding, at the conclusion of his biography in the Mizan, that the man is among Kufi Shi`as. When al-Thahbi states his biography in his own Mizan, he marks it with TQ as an indication of which authors of the sunan books quote his hadith (i.e. Tirmithi and Dar Qutni). He also mentions that he

quotes his father and grandfather, and that Mandil and `Ali ibn Hashim quote his hadith. His

hadith is also quoted by Haban ibn `Ali, Yahya ibn Ya`li and others. Muhammad ibn

Ubaydullah ibn Abu Rafi` al-Madani may have also reported hadith from his brother`

Abdullah ibn `Ubaydullah who is well known as a traditionist by researchers of` -hadith. Al

Tabarani in his Al-Mu`jam al-Kabir has relied on the authority of Muhammad ibn

Ubaydullah ibn Abu Rafi` al-Madani who quotes his father and grandfather saying` that the

Messenger of Allah (pbuh) has said to `Ali (as), "The first to enter Paradise will be I ,and you

then al-Hasan and al-Husayn, with our progeny behind us, and our Shi`as on our right and

".left

Muhammad ibn Fudayl ibn Ghazwan Abu `Abdul-Rahman al-Kufi .٨٠

Ibn Qutaybah has included him among Shi`a dignitaries in his work Al-Ma`arif, and Ibn Sa`d

has mentioned him on page ٢٧١, Vol. ۶, of his Tabaqat, saying, "He is a trustworthy and

reliable traditionist who as reported a great deal of hadith; he also is a Shi`a, and some

scholars [for this reason] do not rely on his authority." Al-Thahbi has mentioned him in his

chapter containing those well-known because of their fathers' reputation at the

conclusion of

his Mizan, describing him as a truthful Shi`a. He also mentions him in his chapter containing

those whose first name is Muhammad, describing him as "a man of truth and fame," adding

that Ahmed has described him as a Shi`a whose hadith is authentic, and that Abu Dawud has

described him as a "Shi`a by profession" (!), adding that he was a man of hadith and knowledge, that he learned the Qur'an from Hamzah, that he has written numerous books, and that Ibn Ma`in has trusted him and Ahmed spoken well of him. Al-Nisa'i has said that there is nothing wrong with his hadith.

Authors of the six sahih books, as well as many others, have relied on his authority. Refer to his hadith in Bukhari as transmitted by Muhammad ibn Namir, Ishaq al-Hanzali, Ibn Abu Shaybah, Muhammad ibn Salam, Qutaybah, `Umran ibn Maysarah, and `Amr ibn `Ali. His hadith is transmitted in Bukhari by `Abdullah ibn `Amir, Abu Karib, Muhammad ibn Tarf, Wasil ibn `Abd al-A`la, Zuhayr, Abu Sa`d al-Ashajj, Muhammad ibn Yazid, Muhammad ibn al-Muthanna, Ahmed al-Wak`i, and `Abdul-`Aziz ibn `Umer ibn Aban. He died, may Allah have mercy on him, in Kufa in ١٩٤ or ١٩٥ A.H.

Muhammad ibn Muslim ibn al-Ta'ifi .٨١

He was one of the most disginguished companions of Imam Abu `Abdullah al-Sadiq, peace be upon him. Shaykh al-Ta'ifa Abu Ja`fer al-Tusi has mentioned him in his book Rijal al-

Shi`a, and al-Hasan ibn `Ali ibn Dawud has included him in his chapter on the most

trustworthy traditionists in his book Al-Mukhtasar. Al-Thahbi includes his biography and

quotes Yahya ibn Ma`in and others who say that the man is truthful. He adds saying that al-

Qa`nabi, Yahya ibn Yahya, and Qutaybah have all transmitted his traditions, and that `Abdul-

Rahman ibn Mahdi once mentioned Muhammad ibn Muslim ibn al-Ta'ifi and said: "His

books [of traditions] are all authentic," and that Ma`ruf ibn Wasil said: "I saw Sufyan -al Thawri once accompanied by Muhammad ibn Muslim ibn al-Ta'ifi who was writing down his hadith." Yet those who have labelled his hadith as "weak" have done so only on the grounds of his being a Shi`a, although their prejudice has not at all harmed him. His hadith from `Amr ibn Dinar about ablution exists in Muslim's Sahih. According to Ibn Sa`d's Tabaqat, as stated on page ٣٨١, Vol. ٥, his hadith is quoted by Waki` ibn al-Jarrah and one hundred others. In that year, his name-sake Muhammad ibn Muslim ibn Jummaz died in Medina. Ibn Sa`d has .included both of their biographies in Vol. ٥ of his Tabaqat

Muhammad ibn Musa ibn `Abdullah al-Qatari al-Madani .٨٢

Al-Thahbi has mentioned him in his Mizan quoting Abu Hatim testifying to his being a .Shi`a

He also quotes al-Tirmithi saying that the man is trustworthy, and he even marks his name with the initials of Muslim and the authors of sunan as an indication of their reliance on his authority. Refer to his hadith about foods in Muslim's Sahih transmitted from `Abdullah ibn

Abdullah ibn Abu Talha. He is also quoted by al-Maqbari and a group of his peers.` Others

who have quoted his hadith are: Ibn Abu Fadik, Ibn Mahdi, Qutaybah, and others of their

.intellectual calibre

Mu`awiyah ibn `Ammar al-Dihni al-Bajli al-Kufi .۸۳

He is among our highly respected and revered Shi`as, prestigious and trustworthy. His father

Ammar is a good example for perseverence and persistence in adhering to the` principles of

justice, a model Allah has brought forth for those who are patient while suffering for His

Cause. A few tyrants cut off his hamstrings because of being a Shi`a, as we have indicated

above, without succeeding in swaying him, till he left this world to receive his rewards. His

son Mu`awiyah was meted the same treatment, and the father is but a model for the son. He

has accompanied Imams al-Sadiq and al-Kazim, peace be upon them, and learned from them

a great deal. He has authored many books - as indicated above - and he is quoted by Shi`a

reporters such as Ibn Abu `Umayr and others. Muslim and al-Nisa'i have relied on his

authority. His hadith about hajj is quoted in Muslim's Sahih by al-Zubayr. In Muslim, he is

quoted by both Yahya ibn Yahya and Qutaybah. He has also narrated hadith from his father

Ammar, and from a group of his peers, and such ahadith exist in Sunni musnads. He` ,died

.may Allah have mercy on him, in ۱۷۵ A.H

[Ma`ruf ibn Kharbuth al-Karkhi[۱۶ .۸۴

Al-Thahbi describes him in his Mizan as "a truthful Shi`a," marking his name with the initials

of al-Bukhari, Muslim, and Abu Dawud to indicate that they all quote his hadith. He

also

quotes Abul Tufayl saying that Ma`ruf narrates a few ahadith. His hadith is narrated by Abu

Asim, Abu Dawud, `Ubaydullah ibn Musa and others. He also quotes Abu Hatim` saying that

.the latter writes down his hadith

Ibn Khallikan mentions him in his Wafiyyat and describes him as one of the servants of `Ali

ibn Musa al-Rida, peace be upon him. He goes on to praise him, quoting a statement of his in which he says, "I have come unto the Almighty Allah, leaving everything behind me, with the exception of serving my master `Ali ibn Musa al-Rida, peace be upon him." When Ibn Qutaybah discusses a few Shi`a notables in his work Al-Ma`arif, he includes Ma`ruf ibn Kharbuth among them. Muslim has relied on the authority of Ma`ruf ibn Kharbuth; refer to his hadith about hajj in his sahih from Abul Tufayl. He died in Baghdad in ۲۰۰ A.H.;[۱۷] his grave-site is now a mausoleum. Sirri al-Saqti was one of his students.

۸۵. Mansur ibn al-Mu`tamir ibn `Abdullah ibn Rabi`ah al-Salami alKufi

He is one of the companions of Imams al-Baqir and al-Sadiq (as), and he has narrated hadith from them, as the author of Muntahal Maqal fi Ahwal al-Rijal states. Ibn Qutaybah includes him among Shi`a nobility in his book Al-Ma`arif. Al-Jawzjani has included him among the narrators "whose sect is not appreciated by [certain] people" in the roots and branches of religion, due to their adherence to what they have learned from Muhammad's progeny (as).

Says he: "Among the people of Kufa there is a group whose sect is not appreciated;

these are

chiefs of Kufa's traditionists such as Abu Ishaq, Mansur, Zubayd al-Yami, al-A`mash and

other peers. People have tolerated them just because they are truthful in narrating hadith."[18]

Why do they bear so much grudge against these truthful men? Is it because of their upholding

the Two Weighty Things? Or their embarking upon the Ark of Salvation? Or their entring into the city of the Prophet's knowledge through its Gate, the Gate of Repentance? Or is it their seeking refuge with the "Refuge of all the world"? Or is it their obedience to the Prophet's will to be kind unto his descendants? Or is it their heart's submission to Allah and their weeping for fear of Him, as is well known about them?

Stating the biography of Mansur ibn al-Mu`tamir ibn `Abdullah ibn Rabi`ah, Ibn Sa`d says the following about Mansur on page ٢٣٥ of Vol. ۶ of his Tabaqat: "He has lost his eye-sight because of excessive weeping for fear of Allah. He used to carry a handkerchief for the purpose of drying his tears. Some allege that he fasted and prayed for sixty years." Can a man of such qualities be a burden on people? No, indeed, but we have been inflicted by some people who do not know what fairness is; so, we are Allah's, and unto Him is our return.

In his biography of Mansur ibn al-Mu`tamir ibn `Abdullah ibn Rabi`ah, Ibn Sa`d also quotes Hammad ibn Zayd saying, "I have seen Mansur in Mecca, and I think he belongs to those

Khashbis, yet I do not think that he tells a lie when he quotes hadith." Behold the underestimation, grudge, contempt and manifest enmity this statement bears. How surprised I am when I consider his statement: "I do not think that he tells lies…" As if telling lies is one of

the practices of those who are sincere to Muhammad's progeny. As if Mansur alone is truthful, rather than all other Shi`a traditionists. Name-calling... As if the Nasibis could not

,find a name whereby they can call the Shi`as other than misnomers such as Khashbis Turabis, Rafidis, etc. As if they have never heard the Almighty's Commandment: "And do not

exchange bad names; what an evil it is to use a bad name after having accepted faith ,(Qur'an

Ibn Qutaybah has mentioned the "Khashbis" in his book Al-Ma`arif and said: ".(۴۹:۱۱ "These

are Rafidis. Ibrahim al-Ashtar met `Ubaydullah ibn Ziyad in the battle-field. Most of Ibrahim's men had guaiacum wood panels; therefore, they were labelled `khashbis,' men

associated with paneling, out of scorn." In fact, they called them so just to humiliate them and

look down upon them and their wooden weapons with which they were able to beat Ibn

Marjanah, predecessor of the Nasibis, thus annihilating those heretics, murderers of Muhammad's progeny. "Allah has cut off the tail of those who committed injustice; all praise

be to Allah, Lord of the Worlds (Qur'an, ۶:۴۵)." There is no harm, therefore, in this noble name, nor is there any harm in its synonyms like Turabis, after Abu Turab (Imam `Ali, ;(as

.we are proud of it

We have digressed. Let us go back to our main topic and state that it is the consensus of

traditionists to rely on Mansur. For this reason, all authors of the six sahih books, as well as

others, rely on his authority, knowing that he is Shi`a. Refer to his hadith in Bukhari's and

Muslim's Sahihs from Abu Wa'il, Abul Duha, Ibrahim al-Nakh`i and other peers. He quotes

Shu`bah, al-Thawri, Ibn `Ayinah, Hammad ibn Zayd and others who are the most

distinguished of that class of reporters of hadith. Ibn Sa`d has said that Mansur's death took

place at the end of the year ١٣٢, adding, "He is a trusted authority who has reported a great

".deal of hadith; he is a man of sublime prestige; may Allah have mercy on him

Al-Minhal ibn `Amr al-Kufi, the tabi`i .٨۶

He is one of the renown Shi`as of Kufa. For this reason, al-Jawzjani has categorized his

hadith as "weak," describing him as a "follower of the bad sect." Ibn Hazm has spoken ill of

him in the same manner, and Yahya ibn Sa`d, too, chews his name. Ahmed ibn Hanbal states

contrariwise. He says: "Abu Bishr is more dear to me than a sweet cool fountain, and he is

".more reliable than others

In spite of being a staunch Shi`a, stating so in public even during the time of al-Mukhtar, he is

not doubted by scholars regarding the accuracy of his hadith. He is quoted by Shu`bah, al-

Mas`udi, al-Hajjaj ibn Arta'ah, and many peers of their intellectual calibre. He is trusted by

Ibn Ma`in, Ahmed al-`Ijli and others. In his Mizan, al-Thahbi quotes their assessment of the

man as we have stated above, marking his name with the initials of Bukhari and Muslim as an

indication that they both consider his hadith reliable. Refer to his hadith in Bukhari's Sahih

from Sa`id ibn Jubayr. In Bukhari's Sahih, in the author's section on Tafsir, his hadith is transmitted by Zayd ibn Abu Anisa. Al-Mansur ibn al-Mu`tamir has quoted him in a chapter on prophets.

Musa ibn Qays al-Hadrami, Abu Muhammad .٨٧

Al-`Aqili describes him as an "extremist Rafidi." Once, Sufyan asked him about Abu Bakr. He answered: "`Ali is more dear to me." Musa ibn Qays reports hadith from Salamah ibn Kahil, Iyad ibn Iyad, ending with Malik ibn Ja`na reporting that "I heard Umm Salamah saying that `Ali is with the truth; whoever follows him is a follower of the truth, and whoever abandons him certainly abandons the truth; this is decreed." This has been narrated by Abu Na`im al-Fadl ibn Dakin from Musa ibn Qays. Musa ibn Qays has reported hadith praising Ahl al-Bayt in volumes which angered al-`Aqili who said to him what he said. Ibn Ma`in has trusted and relied on him. Abu Dawud and Sa`d ibn Mansur have both relied on his authority in their respective sunan. Al-Thahbi has included his biography in his own Mizan, stating

about him what we have already stated above. Refer to his hadith in the sunan from Salamah

ibn Kahil and Hajar ibn `Anbasah. His hadith is transmitted by Dakin, `Ubaydullah ibn Musa

and other reliable authorities. He died, may Allah have mercy on him, during the reign of al-

Mansur.

۸۸. Naif` ibn al-Harith Abu Dawud al-Nakh`i al-Kufi al-Hamadani al-Subay`i

Al-`Aqili described him as being an "extremist Rafidi." Al-Bukhari says: "People speak ill of

him [because of being a Shi`a]." Sufyan, Hamam, Sharik and a group of the most renown

.scholars of such calibre have all quoted him. Al-Tirmithi relies on him in his own sahih

Authors of musnads have all recorded his hadith. Refer to his hadith in Tirmithi and others

from Anas ibn Malik, Ibn `Abbas, `Umran ibn Hasin and Zayd ibn Arqam. Al-Thahbi has

.included his biography and stated what we have already said above

Nuh ibn Qays ibn Rabah al-Hadani .٨٩

He is also known as al-Tahi al-Basri. Al-Thahbi mentions him in his Mizan, describing his

hadith as authentic, adding that Ahmed and Ibn Ma`in trust him. He also quotes Abu Dawud

saying that the man is a Shi`a. Al-Nisa'i has said that there is nothing wrong with his ,hadith

putting on his name the initials of Muslim and authors of the sunan as an indication that they

all quote his hadith. In Muslim's Sahih, his ahadith about beverages are quoted by Ibn .`Awn

His ahadith on the dress codes exist in Muslim's Sahih, too, as narrated by his brother Khalid

ibn Qays. In Muslim, he is quoted by Nasr ibn `Ali. In works other than Muslim's, his hadith

is quoted by al-Ash`ath and by many others of his calibre. Nuh ibn Qays ibn Rabah

reports

.from Ayyub, `Amr ibn Malik and a group of other men

Harun ibn Sa`d al-`Ijli al-Kufi .٩٠

Al-Thahbi mentions him and puts Muslim's initial on his name as an indication that the latter

quotes him, then he describes him as "truthful in his own right," but he also calls him "a hated

Rafidi" who narrates from `Abbas from Ibn Ma`in that he is an extremist Shi`a. He has

learned hadith from `Abdul-Rahman ibn Abu Sa`id al-Khudri, who in turn quotes Muhammad

ibn Abu Hafs al-`Attar, al-Mas`udi, and Hasan ibn Hayy. Abu Hatim says that there is

nothing wrong with his hadith. I remember one of his ahadith which describes Hell-fire; it is

recorded in Muslim's Sahih as narrated by al-Hasan ibn Salih from Harun ibn Sa`d al-`Ijli,

from Salman.

Hashim ibn al-Barid ibn Zayd Abu `Ali al-Kufi .٩١

Al-Thahbi mentions him and puts the initials of Abu Dawud and al-Nisa'i on his name to

indicate that he is one of their authorities, quoting Ibn Ma`in and others testifying to his being

trustworthy, in addition to his own testimony to being a "Rafidi." He quotes Ahmed saying

that there is nothing wrong with his hadith. Hashim narrates hadith from Zayd ibn `Ali and

Muslim al-Batin, and he is quoted by al-Kharibi and his son `Ali ibn Hashim, to whom we

referred above, in addition to a group of other renown scholars. Hashim adhered to Shi`ism,

and this has been made clear when we discussed `Ali ibn Hashim.

Hubayrah ibn Maryam al–Himyari .۹۲

He is one of the companions of Imam `Ali (as), equal only to al-Harith in his sincerity as well

as companionship. Al-Thahbi mentions him and puts on his name the initials of the authors of

sunan books as a reference to his being one of the authorities of their musnads, then he quotes

Ahmed saying, "There is nothing wrong with his hadith, and he is more dear to us than -al

p: ۱۹۸

Harith." Al-Thahbi quotes Ibn Kharash describing Hubayrah as "weak; he used to assault the

-wounded in Siffin." Al-Jawzjani says the following about him: "He is a follower of al

".Mukhtar who used to put an end to the life of those wounded in the Khazir Battle

Al-Shahristani, in his book Al-Milal wal Nihal, has included him among Shi`a notables, a fact

taken for granted by everyone. His hadith from `Ali (as) is unquestioned in the sunan, and he

".is quoted by both Abu Ishaq and Au Fakhita

Hisham ibn Ziyad Abul Miqdam al-Basri .۹۳

Al-Shahristani has included him in his Al-Milal wal Nihal among Shi`a notables. Al-Thahbi

mentions him twice: once under his alphabetical index, and once in his chapter on ,kunayat

placing a Q on his name to indicate that Dar Qutni of the sunan relies on his authority. Refer

to his hadith in Tirmithi's Sahih and other works as transmitted from al-Hasan and al-.Qardi

.He is quoted by Shayban ibn Farukh, al-Qawariri and others

Hisham ibn `Ammar ibn Nasr ibn Maysarah, Abu al-Walid .۹۴

He is also called al-Zafri al-Dimashqi. He is one of Bukhari's mentors as the latter states in his

Sahih. Ibn Qutaybah includes him among Shi`a notables when he mentions quite a

few of

them in his chapter on sects in Al-Ma`arif. Al-Thahbi mentions him in his Mizan, describing

him as "the Imam, orator, and reciter of the Holy Qur'an of Damascus, its traditionist and

scholar, a man of truth who has narrated a great deal of hadith, though he has a few

".ideological] defects, etc]

Al-Bukhari quotes him directly in his chapter on "those who voluntarily grant extensions for

repayment of debt" in his chapter on sales in his sahih and in other chapters with which

researchers are familiar. Some of such chapters, I believe, are his books Al-Maghazi, his book

on beverages, and his chapter on the attributes of the companions of the Prophet .((pbuh

Hisham ibn `Ammar narrates hadith from Yahya ibn Hamzah, Sadaqah ibn Khalid, -`Abdul

Hamid ibn Abul `Ishrin and others. The author of Al-Mizan says: "Many quote his ;hadith

they travel to his place to learn from him how to recite the Holy Qur'an and the narration of

hadith. His hadith is quoted by al-Walid ibn Muslim, one of his mentors, while he himself

narrates from Abu Lahi`ah. `Abdan has said that there is no traditionist like him in the ,world

while someone else has said that Hisham is outspoken, wise, easy to comprehend, and he has

".acquired a great deal of knowledge

Like other Shi`as, Hisham ibn `Ammar believes that the Qur'anic diction is created only by

Allah Almighty. When Ahmed [ibn Hanbal] heard about this, as the author of Al-Mizan states

in his biography of Hisham ibn `Ammar, he responded by saying, "I have known him to be

wreckless; may Allah annihilate him." Ahmed has also come across a book written by

Hisham in which one of the latter's sermons says: "Praise be to Allah Who has manifested

Himself unto his creatures through what He has created." This caused Ahmed to be extremely

furious, so much so that he required all those who used to pray behind Hisham to repeat their

prayers. Ahmed could not see that Hisham's statement is very clear in stating that Allah is

superior to being seen, glorified above those who inquire about Him with "how" or ","where

appreciative of His norm of creation. His statement may be compared with one saying: "He

has manifested His miracles in everything He has created," or it may even be more pertinent

and fitting than the latter; but scholars of the same calibre speak of each other in the light of

their own likes and dislikes, each according to his own degree of knowledge. Hisham ibn

Ammar was born in ١٥٣, and he died at the commencement of Muharram of ٢۴۵ A.H.;` may

.Allah have mercy on him

Hashim ibn Bashir ibn al-Qasim ibn Dinar al-Wasiti, Abu .٩۵

Mu`awiyah

His birth-place is Balkh. His grandfather al-Qasim had moved to Wasit to engage in trade. Ibn

Qutaybah includes him in his Al-Ma`arif among Shi`a nobility. He is mentor of Imam Ahmed

ibn Hanbal and all those of his calibre. Al-Thahbi has mentioned him in his book Al-

,Mizan

marking his name with an indication that all authors of the six sahih books rely on his

authority, and describing him as one who knows the Holy Qur'an by heart. Says al-
:Thahbi

He is one of the most renown scholars. He learned hadith from al-Zuhri and Hasan"
ibn

Abdul-Rahman. His hadith is quoted in turn by al-Qattan, Ahmed, Ya`qub al-`
Dawraqi, and

p: ٢٠١

".by many others

Refer to his hadith in Bukhari's and Muslim's Sahih books as transmitted by Hamid al-,Tawil

Isma`il ibn Abu Khalid, Abu Ihaq al-Shaybani, and by others. He is quoted in both books by

Umer, al-Naqid, `Amr ibn Zararah, and Sa`id ibn Sulayman. In Bukhari, his hadith is` quoted

by `Amr ibn `Awf, Sa`d ibn al-Nadir, Muhammad ibn Nabahan, `Ali ibn al-Madini, and

Qutaybah. In Muslim, he is quoted by Ahmed ibn Hanbal, Shurayh, Ya`qub al-,Dawraqi

Abdullah ibn Mu`it`, Yahya ibn Yahya, Sa`id ibn Mansur, Ibn Abu Shaybah, Isma`il ` ibn

Salim, Muhammad ibn al-Sabah, Dawud ibn Rashid, Ahmed ibn Mani`, Yahya ibn ,Ayyub

Zuhayr ibn Harb, `Uthman ibn Abu Shaybah, `Ali ibn Hajar, and Yazid ibn Harun. He ,died

.may Allah have mercy on him, in Baghdad in ۱۸۳ A.H. at the age of ۷۹

Waki` ibn al-Jarrah ibn Malih ibn `Adi .۹۶

His kunyat is "Abu Sufyan," after his son Sufyan al-Ruwasi al-Kufi. He belongs to the tribe of

Qays Ghilan. In his Ma`arif, Ibn Qutaybah includes him among Shi`a notables. In his book

titled Tahthib, Ibn al-Madani has said that Waki` adheres to Shi`ism. Marwan ibn Mu`awiyah

".never doubted that Waki` was "Rafidi

Once, Yahya ibn Ma`in visited Marwan and found him with a tablet containing statements

about this person and that. Among its contents was a statement describing Waki` as .Rafidi

Ibn Ma`in said to Marwan: "Waki` is better than you." "Better than me?!" exclaimed .Marwan

Ibn Ma`in answered: "Yes, better than you." Ibn Ma`in indicates that Waki` came to know

about this dialogue and he responded by saying, "Yahya is a friend of ours." Ahmed ibn

Hanbal was asked once, "If there is a discrepancy in narrating hadith between Waki` and

Abdul-Rahman ibn Mahdi, whose hadith shall we accept?" Ahmed answered that he

personally preferred `Abdul-Rahman's hadith for reasons which he stated. Among them was

this one: "`Abdul-Rahman never speaks in a derogatory manner about our ancestors, unlike

Waki` ibn al-Jarrah." This is supported by a statement recorded by al-Thahbi at the

conclusion of his biography of al-Hasan ibn Salih wherein he says that Waki` used to say: "Al-

Hasan ibn Salih, in my view, is an Imam of hadith." Some people said to him, "But he does

not invoke Allah's mercy on `Uthman." He said, "Do you invoke Allah's mercy upon al-

Hajjaj's soul?" thus equating `Uthman with al-Hajjaj.

Al-Thahbi has mentioned him in his book Al-Mizan stating the above views about him. All

authors of the six sahih books as well as others rely on his authority. Refer to his hadith in

Bukhari's and Muslim's Sahih books as transmitted by al-A`mash, al-Thawri, Shu`bah, Isma`il

ibn Abu Khalid, and `Ali ibn al-Mubarak. He is quoted in both books by Ishaq al-Hanzali and

Muhammad ibn Namir. Al-Bukhari quotes his hadith as transmitted by `Abdullah al-Hamidi,

Muhammad ibn Salam, Yahya ibn Ja`fer ibn A`yan, Yahya ibn Musa, and Muhammad ibn

Muqatil. In Muslim's book, he is quoted by Zuhayr, Ibn Abu Shaybah, Abu Karib, Abu Sa`d

al-Ashajj, Nasr ibn `Ali, Sa`d ibn Azhar, Ibn Abu `Umer, `Ali ibn Kashram, `Uthman ibn Abu

Shaybah, and Qutaybah ibn Sa`d. He died, may Allah have mercy on his soul, in Fid when he

was in the company of a caravan returning from the pilgrimage, in Muharram of ١٩٧ A.H. at

.the age of ۶٨

Yahya ibn al-Jazzar al-`Arni al-Kufi .٩٧

-He is one of the companions of the Commander of the Faithful, peace be upon him. Al

Thahbi mentions him in his book Al-Mizan and marks his name to indicate that Muslim and

authors of the sunan rely on his authority, describing him as "truthful" and "trustworthy," and

quoting al-Hakam ibn Atbah saying that Yahya ibn al-Jazzar is "extremist" in his Shi`a .views

Ibn Sa`d has mentioned him on page ٢٠۶, Vol. ۶, of his Tabaqat saying: "Yahya ibn al-Jazzar

adheres to Shi`ism, and he goes to extremes in doing so; yet many have said that he is

".trustworthy, and that he narrates many ahadith

I have seen how Muslim's Sahih contains one hadith about prayers which he narrates from

Ali, and another about faith transmitted from `Abdul-Rahman ibn Abu Layla. Al-`Hakam ibn

.Utayba and al-Hasan al-`Urfi quote his hadith in Muslim and others`

Yahya ibn Sa`id al-Qattan .۹۸

His kunyat is "Abu Sa`id." He is a slave of Banu Tamim al-Basri, and he is the most renown

traditionist of his time. Qutaybah has included him in his Ma`arif among Shi`a .notables

Authors of the six sahih books and others have relied on his authority. His hadith from

Hisham ibn `Urwah, Hamid al-Tawil, Yahya ibn Sa`id al-Ansari and others stands on solid

p: ۲۰۴

grounds in Bukhari, Musaddad, `Ali ibn al-Madini and Bayan ibn `Amr. In Muslim's ,book

his hadith is transmitted by Muhammad ibn Hatim, Muhammad ibn Khalad al-Bahili, Abu

Kamil Fadl ibn Husayn al-Jahdari, Muhammad al-Muqaddimi, `Abdullah ibn Hashim, Abu

Bakr ibn Abu Shaybah, `Abdullah ibn Sa`d, Ahmed ibn Hanbal, Ya`qub al-Dawraqi, Ahmed

ibn `Abdah, `Amr ibn `Ali, and `Abdul-Rahman ibn Bishr. He died, may Allah Almighty

.have mercy on him, in ١٩٨ A.H. at the age of ٧٨

Yazid ibn Ziyad al-Kufi, Abu `Abdullah .٩٩

He is a slave of Banu Hashim. Al-Thahbi mentions him in his book Al-Mizan, placing on his

name the initials of Muslim and four authors of sunan to indicate that they quote him. He

cites Abu Fadl saying: "Yazid ibn Ziyad is one of the foremost Shi`a Imams." Al-Thahbi has

admitted that he is one of the renown Kufi scholars. In spite of all this, many have assaulted

him, preparing against him all means of belittling and charging due to the fact that, relying on

Abu Barzah or maybe Abu Bardah, he has narrated one hadith stating the following: "We

were in the company of the Prophet (pbuh) when some singing was heard. Then `Amr

-ibn al

Aas and Mu`aiyah came singing. The Prophet (pbuh) said: `O Mighty Lord! Involve` both of

these men in dissension, and hurl them in Hell-fire.'" Refer to his hadith on beverages in

Muslim's Sahih from `Abdul-Rahman ibn Abu Layla as reported from him by Sufyan ibn

Ayinah. He died, may Allah Almighty have mercy on him, in ۱۳۶ at the age of about` .ninety

Abu `Abdullah al-Jadali .١٠٠

Al-Thahbi has mentioned him in his chapter on kunayat, placing on his name "DT" to indicate

that he is among those relied upon by both Dawud and Tirmithi in their sahih books, then he

describes him as an "abhorred Shi`a." He quotes al-Jawzjani saying that the man is the

standard-bearer of al-Mukhtar. He also quotes Ahmed describing him as -"trustworthy." Al

Shahristani has included him among Shi`a dignitaries in his book Al-Milal wal Nihal. Ibn

Qutaybah has included him among the most zealous of "Rafidis" in his book Al-.Ma`arif

Refer to his hadith in both Tirmithi's and Abu Dawud's sahih books as well as all Sunni

.musnads

Ibn Sa`d mentions him on page ١٥٩, Vol. ۶, of his Tabaqat where he says that, "Abu

Abdullah al-Jadali is a very zealous Shi`a. Some allege that he headed al-Mukhtar's` police

force, and that he was sent once to `Abdullah ibn al-Zubayr accompanied by eight hundred

men to annihilate them and support Muhammad ibn al-Hanafiyyah against Ibn al-Zubayr's

scheme." Ibn al-Zubayr, in fact, had enforced a siege around the houses of Ibn al-Hanafiyyah

and Banu Hashim, surrounding them with fire wood in preparation for burning them alive

because of refusing to swear the oath of allegiance to him, but Abu `Abdullah al-Jadali saved

them from a certain death; therefore, may Allah reward him for what he did for His Prophet's

.(household (as

This much concludes what we liked to count in a hurry a hundred Shi`a heroes who are

authorities relied upon by the Sunnis. They are custodians of the nation's knowledge. Through

them, the prophetic legacy is preserved, and they are sought by the authors of the sahih and

musnad books. We have mentioned them by their names and quoted Sunni texts testifying to

their being Shi`as while still remaining authorities, as you had requested. I think those who

raise objections will see their error in claiming that the Sunnis do not rely on the authority of

Shi`as. They will come to know that their criterion is truthfulness and accuracy, regardless of

the school of thought, Sunni or Shi`a. If the hadith narrated by the Shi`as is all rejected, then

the vast majority of the prophetic legacy will be lost, as al-Thahbi himself admits while

narrating the biography of Aban ibn Taghlib in his book Al-Mizan. There can be no better

.testimony than that

You, may Allah render the truth victorious through your person, know that there have been

quite a few ancestors of the Shi`as, other than the ones we have counted here, whose full

count is many times more than this hundred, upon whose authority the Sunnis rely. These

others" are even of a higher calibre; they are narrators of even more authentic" hadith, having

acquired more knowledge. And they were closer to the Prophet's time, with a seniority in

embracing the Shi`a beliefs. They are Shi`a companions [sahabah] of the Prophet ((pbuh)),

may Allah be pleased with all of them. We have dealt with their blessed names at the

conclusion of our work Al-Fusul al-Muhimmah. They are also among the trustworthy tabi`in

whose authority is relied upon. Each one of them is a trustworthy man who has memorized

the entire text of the Holy Qur'an by heart, and his argument is irrefutabe. Among such men are those who were martyred while supporting the lesser and the greater Camel ,Battles, Siffin Al-Nahrawan, in Hijaz as well as in Yemen, when Bisr ibn Arta'ah invaded them, during the dissension of al-Hadrami who was sent to Basrah by Mu`awiyah. They include those who were martyred on the Taff Battle with the Master of the Youths of Paradise [Imam Husayn ibn `Ali, as], and those who were martyred with his grandson Zayd, and many others who had to face a great deal of injustice and persecution, avenging the massacre of the Prophet's progeny. Among them were those who were murdered just because of being very strong in their beliefs. Others were unfairly exiled from their homes, and those who had to resort to taqiyya, fearing for their lives or due to their physical weakness, such as al-Ahnaf ibn ,Qays al-Asbagh ibn Nabatah, Yahya ibn Ya`mur, the latter being the first to apply dots to the Arabic alphabet, al-Khalil ibn Ahmed al-Farahidi, who founded the rules of Arabic grammar

and scansion, Ma'ath ibn Muslim al-Harra, who laid the foundations of the science of

conjugation in the Arabic language, and many others whose complete biographies would

.require huge volumes

Overlook the hatred of the Nasibis towards these men through their use of attacking; they call

them "weak" traditionists, and they chew their names, thus depriving themselves of their

knowledge. There are hundreds of reliable Shi`as who have learned hadith by heart, who are

light-houses of guidance, ignored by Sunnis. For these men, Shi`as have dedicated indices and bibliographies containing their biographies and stories. These works prove the extent of service these men have rendered to the tolerant Shari`a. Whoever researches them will find them to be models of truthfulness and trustworthiness, piety, asceticism, worship, and sincerity in bringing people closer to Allah Almighty and to His Messenger (pbuh), to His Book, and to the Imams of Muslims as well as to their commoners. We pray Allah to enable us and your own self to benefit from their blessings; He is the Most Merciful.

Sincerely,

Sh

Footnote

[1] This Letter has grown quite lengthy because the topic demands it to be as such. Scholars are not bored by its length due to its contents that include precious benefits sought by every researcher and critic. Other than these, let whoever is bored read a portion of it, and let him judge the rest of it accordingly, then let him go directly to Letter No. ١٧ and the ones that

succeed it. For fear of boring you by such a lengthy Letter, we have refrained from including

.it in lists of books containing valuable and very interesting information

[۲] Upon mentioning Isma`il ibn `Abbad, al-Thahbi departs from his usual approach in his Al-

Mizan, listing him before Isma`il ibn Aban al-Ghanawi and Isma`il ibn Aban al-Azdi. He has,

.indeed, greatly wronged his own self, discarding all basic rights

[۳] A collar put around the dog's neck; the meaning here is that his time to depart has come

.when a rope is tightened around his neck

See page ۱۹۶ of the abridged version of Al-Jami` Baynal `Ilmi wa Fad'ilih by the [۴]

.contemporary scholar Shaykh Ahmed ibn `Umer al-Muhammasani al-Beiruti

Refer to page ۱۹۹ of its summary in the book written by the scholar Shaykh Ahmed [۵] ibn

.Umer al-Muhammasani al-Beiruti`

,Ibn `Adi quotes a chain of narrators including al-Husayn ibn `Ali al-Sukuni al-Kufi [۶]

Muhammad ibn al-Hasan al-Sukuni, Salih ibn al-Aswad, al-A`mash, and `Atiyyah, stating

that Jarir was asked once: "How was `Ali's status among your folks?" Jarir answered: "He

was the best of mankind." This has been quoted by Muhammad Ahmed al-Thahbi in his

biography of Salih ibn Abul-Aswad in Al-Mizan. In spite of al-Thahbi's extreme ,fanaticism

all he had to say in his comment about this hadith is his statement: "He probably meant during

".his [`Ali's] lifetime

His statement "What a great man `Ali was," though flattering, does not do justice [۷] to the

status of the Imam, peace be upon him, even coming from one of his adversaries. Sharik's

rejection of such a feeble compliment and his anger thereat are, according to the

norms of

tradition, justified. There is quite a difference between the statement of this Omayyad vagabond who infers "What a great man `Ali was," having heard `Ali's outstanding virtues, as well as the verses of the Exalted and Almighty stating: "We have decreed, and the most capable of decreeing are We..." The comparison between the statement of that Omayyad man and those of Allah is indeed quite manifest; yet Allah Almighty did not content Himself with

just saying "What a great servant of Allah he is," but also added: "He is oft-returning;" ,so

.Wafiyyat al-A`yan does not provide any answer to such a question

[٨] He was also one of those who were put in charge of fighting the renegades as Ibn Hajar

.indicates as he discusses Sihan ibn Sawhan in Part One of his Al-Isabah

[٩] It was said to al-Sha`bi, as mentioned in the biography of Rashid al-Hijri in al-Thahbi's Al-

Mizan, "What is the matter with you? Why do you find fault with `Ali's companions? Haven't

you learned what you have learned from any of them?" He asked: "From whom?" They

answered: "From al-Harith and Sa`sa`ah." He said: "As regarding Sa`sa`ah, he was, indeed, an

eloquent orator, and I learned from him how to deliver sermons, and truly al-Harith was an

".expert in mathematics, and from him did I learn the same

[١٠] Suffices you for proof testifying to this fact what is mentioned by Ibn Hajar in his

.biography in Part Three of his Isabah, Vol. ٢, page ٢٤١

[١١] Yes, he was agreed upon by those who are fair, and they included it in their sahihs with

satisfaction. Those who opposed it are the Nasibis and Kharijites. It includes what is narrated

by Ahmed ibn al-Azhar, who is unanimously considered as an authority, saying: -"`Abdel

Razzaq has taught me a few exclusive ahadith which he knows through a chain of narrators

that includes Mu`ammar, al-Zuhri, and `Ubaydullah and ends with Ibn `Abbas who says that

the Messenger of Allah (pbuh) looked once at `Ali and said: `You are a chief in this life, and a

chief in the life to come; whoever loves you loves me, and whoever hates you hates me; the

one you love is loved by Allah, and the one you dislike is disliked by Allah; woe unto those

,who despise you.'" This is quoted by al-Hakim on page ١٢٨, Vol. ٣, of his Al-Mustadrak

followed by the author's comment thus: "This is an authentic hadith according to the authority

of both Shaykhs." Among others is what `Abdel-Razzaq has narrated from Mu`ammar, from

Ibn Najih, from Mujahid, from Ibn `Abbas who says that Fatima (as) once said: "O

Messenger of Allah! You have married me to a provider who has no money." He said: "Are

you not pleased that Allah cast a look at the inhabitants of the earth and chose from among

them two men, and He made one of them your father and the other your husband?" This

hadith is quoted by al-Hakim on page ١٢٩, Vol. ٣, of his Al-Mustadrak through Sarih ibn

.Younus, Abu Hafs, al-A`mash, Abu Salih, up to Abu Hurayrah

Allah forbid that they have abominations only Mu`awiyah and his oppressive gang [١٢] are

more likely to have. Among such abominations is narrated by `Abdel-Razzaq through a chain

of narrators that includes: Ibn `Ayinah, `Ali ibn Zayd ibn Jath'an, Abu Nadrah, up to Abu

Sa`d who quotes the Prophet (pbuh) saying: "If you see Mu`awiyah sitting on my pulpit, kill

".him

The reason for this is the fact that he, peace be upon him and his progeny, died in [۱۳] ۱۴۸ at

p: ۲۱۲

.the age of ۶۵

The demise of Imam al-Jawad, peace be upon him, took place in ۲۲۰; he was ۲۵ [۱۴] years

old. They have committed a mistake those who say that `Abdel-Razzaq narrated hadith from

al-Baqir, for al-Baqir, peace be upon him, died in ۱۱۴ at the age of ۵۷, twelve years prior to

.Abdel-Razzaq's birth`

This can be extracted from the biography of his grandfather Sa`d ibn Janadah in [۱۵] Part

.One of the Al-Isabah

Some say "Ibn Fayruz," others say "Ibn Fayruzan," while still others call him "Ibn [۱۶] ".`Ali

.Some say in the year ۲۰۱, while others say it was the year ۲۰۴ [۱۷]

As in Zubayd al-Yami's biography in Al-Mizan. We have quoted this statement [۱۸] -from al

Jawzjani while discussing the biographies of Zubayd, al-A`mash, and Abu Ishaq, and we

.included noteworthy comments on them

Letter ۱۷

,I Appreciating the debater's sentiments

II Admitting There is no Objection if Ahlel-Sunnah Authorities,Rely on Shi`a

III His belief in the Miracles Ahl al-Bayt, of

IV Dilemma at Compromising the Above with what Ahl Al-Qibla do. Thul-Hijjah ٣, ١٣٢٩ A.H. ١) I swear by your eyes that I have never seen anyone more good-hearted, faster in dealing

with the topic, more attentive, deeper in vision, stronger in argument, clearer in proof, than

you. Your letters have come like a flowing waterfall, and your arguments have taken control

over all my senses and sentiments. Your latest letter twists the necks of men, smashes the

head of falsehood. ٢) The Sunni no longer has any excuse for not relying on his Shi`a brother if the latter is

trustworthy. Your view in this regard is the clear truth, and that of your opponents is nothing

more than fanaticism and intolerance. Their argument that it is wrong to rely on the Shi`as

contradicts their actual deeds, and their deeds in fact contradict their arguments. Their

arguments and deeds do not race with each other in the arena, nor do they pursue the same

goal, due to the clash between them which causes them to clash. For this reason, their

argument has been proven faulty, while yours remains invincible. During such a short ,time

you have produced what I would consider a dissertation for which a title like "Shi`a

Authorities in Support of Sunni Authorities" may be appropriate. The objective is not to

defend this sect or that or win an argument; rather, I hope it will, if Allah so wills, bring a

glorious reform to the Islamic world. ٣) We believe in all Allah's miracles, in those of ,our Master the Commander of the Faithful

and in those of Ahl al-Bayt, peace be upon them, more than what you indicate. ۴) The question now is why have the people of the qibla turned away from following the path

of the Imams of Ahl al-Bayt (as)? Why didn't they worship Allah through their own concepts

of usul and furu`? Why have they not taken their word as the final word in the matter in which

they differed? Why have the nation's scholars not been researching their views? Why have

they innstead opposed them ideologically? The nation's scholars have always been, from sons

to fathers, referring to those besides Ahl al-Bayt without denying doing so. If the Book's

verses and the Sunnah's texts are as you indicate, Ahl al-Qibla would not have turned away

from the Imams of Ahl al-Bayt, nor would they have accepted any alternative to them. But

they did not understand of the Book and the Sunnah other than the praise of Ahl al-Bayt, and

the necessity of loving and respecting them. The ancestors are closer to the truth and more

familiar with the meanings of the Sunnah and the Book ("and follow their own guidance

.Qur'an, ۶:۹۰)," Wassalam)

,Sincerely

Letter ۱۸

,I Sentiments Reciprocated

,II Debater's Error in Generalizing Regarding Ahl al-Qibla

,III The Nation's Politicians are the Ones Who Turned Away from Ahl al-Bayt

,IV The Imams of Ahl al-Bayt (without any argument) are not Inferior to others

V Which Fair Court Judges Calling Their Followers Thul-Hijjah ۴, ۱۳۲۹ ۱) Thank you for thinking so highly of me, the unworthy that I am, and I appreciate your

compliments as well as the contents of my letters; therefore, I look humbly to such

gracefulness, and I bow down before such kindness to honour its greatness and

prestige. ٢) But I request you to reconsider what you have stated regarding those who turned away

from Ahl al-Bayt, generalizing them about all Ahl al-Qibla. I remind you that half of Ahl -al

Qibla are the Shi`as of Muhammad (pbuh) who have not turned away nor shall ever turn away

from the Imams of Ahl al-Bayt in as far as the origins and branches of the faith are .concerned

It is their view that following their sect, peace be upon them, is one of the strict commandments of the Book and the Sunnah; therefore, they worship Allah Almighty thus in every time and place. This is the way of their good ancestors as well as that of their posterity since the Messenger of Allah (pbuh) passed away. ٣) Those who have turned away from the beliefs of Ahl al-Bayt in as far as the roots and branches of the creed are concerned are the nation's politicians, the ones who control its destiny, due to their turning away from the succession (to the Prophet), affecting such a succession by elections, although they knew for sure that it was assigned for the Commander of the Faithful `Ali ibn Abu Talib (as). They saw that the Arabs would not tolerate such a succession if restricted to one dynasty; therefore, they started interpreting its texts, assuming power through elections so that every suburb of theirs may enjoy it sooner or later. So, it was here and it was there. They sacrificed their means and might to keep it that way and support that principle, eradicating all contrary views and trends. Necessity forced them to turn away from the school of thought of Ahl al-Bayt. They started interpreting the texts of the

Book or

the Sunnah to mean the necessity of following such a concept. Had they yielded to the clear

proofs, and referred the elite and the commoners to them in matters relevant to the roots and

branches of religion, they would have found no alternative to adhering to their principle. They

would have then become among the greatest callers to Ahl al-Bayt. But this did not agree with

their ambition, scheme and politics. Whoever looks carefully in these matters will find out

that turning away from the imams of Ahl al-Bayt in his sect is but turning away from their

leadership, which was next only to that of the Messenger of Allah (pbuh), and that

interpreting the arguments regarding their special leadership was adopted after interpreting

the arguments regarding their general leadership; otherwise, nobody would have turned away

from them. ۴) Leave their texts and arguments alone, and look at them while overlooking the former; do

you then find them, in their knowledge, deeds, or worship, less than Imam al-Ash`ari, or the

other four Imams, or any others at all? And if the answer is No, then why should others be

followed then? Leadership should be given to the most qualified. ۵) Which just arbitrator decides that those who uphold their rope and follow into their

footsteps are strayers? Sunnis are above passing such a judgment, and peace be with .you

,Sincerely

Sh

Letter ۱۹

,I No Fair Arbitrator Would Call Followers of Ahl al-Bayt Strayers

,II Following Their Sects is Carrying out the Responsibility

,III It Could be Said that They Have the Priority to Lead

IV Requesting Texts Relevant to the Khilafate. Thul-Hijjah ۵, ۱۳۲۹ ۱) No; any fair ,arbitrator would never label those who have upheld the rope of Ahl al-Bayt

who follow in their footsteps, as "strayers," nor are they, by any means, inferior to other

Imams. ٢) Adherence to their sect obligates them and clears their conscience, just like adhering to any

of the four sects; there is no doubt about that. ٣) It may be said that your Twelve Imams are even more worthy of being followed than the

four Imams or any others, since all of them follow one sect which they have scrutinized and

agreed upon by consensus. Contrariwise, the four Imams' disagreements among themselves

exist in all departments of jurisdiction, leaving its sources exclusive, unchecked. It is well

known that if one person verifies something, his effort cannot equate that of twelve .Imams

This is clear to any fair-minded person, ant it leaves no argument for any unjust ,peron. Yes

the Nasibis may dispute referring your sect to the Imams of Ahl al-Bayt, and I may, at a later

time, ask you to prove their error. ۴) For the time being, I request you to go ahead and indicate what you claim to be statements

nominating Imam `Ali ibn Abu Talib (as) as the successor to the Prophet (pbuh). Derive your

.arguments from Sunni references, and peace be with you

,Sincerely

Letter ٢٠

Letter ٢٠

,I A General Reference to the Texts

,II A Reference to the House on the Day of Warning

III Sunni Reporters of this Hadith. Thul-Hijjah ۹, ۱۲۳۹ ۱) Anyone who is acquainted with the biography of the holy Prophet (pbuh), especially

researching his conduct while laying the foundations of the Islamic State and its legislative

system, the establishment of its bases, the issuing of its codes and the organizing of its affairs

p: ۲۱۸

on behalf of the Almighty Allah..., will find `Ali (as) the vizier of the Messenger of Allah

pbuh), his supporter against his foes, the custodian of his knowledge, the heir of his)

government, his vicegerent, and the one in charge after him. Whoever studies the statements

and actions of the Prophet (pbuh), while at home or on a journey, will find his ,statements

peace and blessings of Allah Almighty be upon him and his progeny, sequential in this regard

from the beginning of his Call till his demise. ٢) Refer to such statements at the dawn of the Call, before Islam was preached in Mecca

publicly, when the Almighty revealed unto him the verse "And warn thy nearest tribe ,(Qur'an

He invited them to the house of his uncle Abu Talib. They were forty men, ".(٢۶:٢١۴ more or

less. Among them were his uncles Abu Talib, al-Hamzah, al-`Abbas, and Abu Lahab. The

hadith in this regard is sequentially reported by Sunnis. At the conclusion of his statement to

:them, the Messenger of Allah, peace be upon him and his progeny, said

O descendants of `Abdul-Muttlib! I swear by God that I know no youth among the" Arabs

who has brought his people something better than what I have brought you. I have brought

you the best of this life and the life to come, and God has commanded me to call you

towards

Him. Therefore, who among you shall support me in this matter and be my brother, the

"?executor of my will, and my successor

p: ٢١٩

All the listeners, with the exception of `Ali, who was the youngest among them, kept .silent

Ali responded by saying: "I, O Messenger of Allah, am willing to be your vizier in this`

matter." The Messenger of Allah (pbuh) then took `Ali by the neck and said: "This is my

brother, executor of my will and vizier; therefore, listen to him and obey him." Those present

laughed and kept saying to Abu Talib: "Allah has commanded you to listen to your son, and

to obey him!" ٣) Many of those who have learned the prophetic legacy by heart have reported the hadith

above verbatim as such. Among them are: Ibn Ishaq, Ibn Jarir, Ibn Abu Hatim, Ibn

Mardawayh, Abu Na`im, al-Bayhaqi in his book Al-Dala'il, both al-Tha`labi and al-Tabari in

their exegeses of Surat al Shu`ara' in their book Al-Tafsir al-Kabir, in Vol. ٢ of al-Tabari's

Tarikh al-Umam wal Muluk. Ibn al-Athir has reported it as an undisputed fact in Vol. ٢ of his

Al-Kamil when he mentioned how the Almighty commanded His Messenger to declare his

call to the public, Abul-Fida in Vol. of his Tarikh while discussing who was the first to

embrace Islam, Imam Abu Ja`fer al-Iskafi al-Mu`tazili in his book Naqd al-Uthmaniyyah

declaring its accuracy,[١] al-Halabi in his chapter on the Prophet's hideout at the house

of

[Arqam in his well-known Sirah.[۲

In this same context, with almost identical wording, has this hadith been reported by many

masters of hadith and most reliable Sunni authorities such as al-Tahawi, Diya' al-Maqdisi in

his Mukhtara, and Sa`id ibn Mansur in his Sunan. Refer to what Ibn Hanbal has recorded of

Ali's hadith on pages ١١١ and ١٥٩ of Vol. ١ of his Musnad. He also pointed out at the`

beginning of page ٣٣١ of Vol. ١ of his Musnad, to a very significant hadith from Ibn [`Abbas

containing ten characteristics in which `Ali has distinguished himself from everyone .else

That hadith is published in Nisa'i, too, from Ibn `Abbas, on page ۶ of his Khasa'is al

Alawiyyah, and on page ١٣٢, Vol. ٣, of Hakim's Mustadrak. Al-Thahbi has narrated it in` his

Talkhis], vouching for its authenticity. Refer to Vol. ۶ of Kanz al-`Ummal which contains all

the details.[٣] Refer also to Muntakhabul Kanz which is cited in the footnote of Imam

Ahmed's Musnad; refer to the footnote on pages ۴١ and ۴٣ of Vol. ۵ of the book to find all

.details. This, we believe, suffices to serve as glorious proof, and peace be with you

,Sincerely

Sh

Footnote

.As on page ٢۶٣, Vol. ٣, of Sharh Nahjul Balaghah by Ibn Abul Hadid, Egyptian edition [١]

As regarding his book Naqd al-`Uthmaniyya, it is a unique book worthy of the attention of

any seeker of the truth. It is on page ٢۵٧ and its succeeding pages up to page ٢٨١, Vol.

۳, of

.the Sharh, at the end the commentary at the conclusion of the "qasi`a" sermon

Refer to the fourth page of that chapter, or to page ۳۸۱ of the first volume of Al-Sira [۲]
-al

Halabiyya. Ibn Taymiyyah's wrecklessness is unfair, and his judgment is due to his wellknown fanaticism. This hadith is quoted by the Egyptian sociologist Muhammad Hasanayn Haykal; refer to the second column on page five of the supplement to issue ٢٧٥١ of his newspaper Al-Siyasa dated Thul-Qi`da ١٢, ١٣٥٠, and you will find it there explained in detail.

If you refer to the fourth column on page six of the supplement to issue ٢٧٨٥ of the same newspaper, you will find the author quoting this hadith from Muslim's , Ahmed's musnad, Abdullah ibn Ahmed's Ziyadat al-Musnad, Ibn Hajar al-Haithami's Jami`ul Fara'id,` Ibn Qutaybah's `Uyun al-Akhbar, Ahmed ibn `Abd Rabbih's Al-`Iqd al-Farid, `Amr ibn Bahr al-Jahiz in his dissertation on the descendants of Hashim, and Imam Abu Ishaq al-Tha`labi's Tafsir. This hadith is also quoted by the British author Georges in his well-known book A Treatise on Islam, translated into the Arabic by an atheist from a Protestant descent calling himself Hashim al-`Arabi. You can also find this hadith on page ٧٩ of the treatise's Arabic version, ۶th edition. Due to the fame this hadith enjoys, a few non-Arab writers have included

it in their books, especially in French, English and German. In his book Heroes and Hero

.Worship, Thomas Carlyle quotes it briefly

Refer to hadith ۶۰۰۸ on page ۳۹۲, and you will find it quoted from Ibn Jarir, while [۳] hadith

-on page ۳۹۶ is quoted from Ahmed's Musnad and from al-Dia al-Maqdisi's Al ۱۰۴۵

Mukhtara, and from al-Tahawi. Ibn Jarir has verified it. Also refer to hadith ۶۰۵۶ on page ۳۹۷

p: ۲۲۲

and you will find it quoted from Ibn Ishaq, Ibn Jarir, Ibn Abu Hatim, Ibn Mardawayh, Abu

Na`im, al-Bayhaqi on the branches of faith, and in the Dala'il, and hadith ۶۱۰۲ on page ۴۰۱

and you will find it quoted from Ibn Mardawayh, and hadith ۶۱۵۵ on page ۴۰۸ and you will

find it quoted from Ahmed's Musnad and from Ibn Jarir from Al-Diya fil Mukhtara. Whoever

researches Kanz al-`Ummal will find this hadith in various places throughout the book. If you

-look into page ۲۵۵, Vol. ۳, of Sharh Nahjul Balaghah by the Mu`tazilite Imam Ibn Abul

Hadid, or at the end of the explanation of the "qasi`a sermon" in it, you will find this hadith in

.its entirety

Letter ۲۱

Raising Doubts about the Hadith's Authenticity Thul-Hijjah ۱۰, ۱۳۲۹ Your debater strongly doubts the credibility of this hadith. For one thing, both Shaykhs have

not included it in their sahih books, nor have the authors of other sahih books. I do not think

that this hadith has been narrated by any reliable Sunni traditionist, and I do not think that you

.yourself consider it authentic, and peace be with you

,Sincerley

Letter ۲۲

Letter ۲۲

,I Proving the Text's Authenticity

,II Why the Shaykhs Have Not Reported it

III Whoever Knows These Shaykhs Knows Why. Thul-Hijjah ۱۳۲۹ ۱) Have I not ascertained its reliability by Sunnis, I would not have mentioned it to you. Yet

Ibn Jarir and Imam Abu Ja`fer al-Iskafi have taken its authenticity for granted.[۱] Several

other critics have also considered it authentic. It is sufficient proof for its authenticity the fact

that it is reported by the reliable authorities upon whose accuracy the authors of sahih books

rely unhesitatingly. Refer to page ١١١, Vol. ١, of Ahmed's Musnad, where you will read this

hadith as narrated by Aswad ibn `Amir[٢] from Sharik,[٣] al-A`mash,[۴] Minhal,[۵] `Abbad

ibn `Abdullah al-Asadi,[۶] from `Ali (as) chronologically. Each one of these men in the chain

of narrators is an authority in his own right, and they all are reliable traditionists according to

the testimony of the authors of the sahih books without any dispute. Al-Qaysarani has

mentioned them in his book Al-Jami` Bayna Rijal al-Sahihain. There is no doubt that this

hadith is authentic, and the narrators report it from various ways each one of which supports

the other. ٢) The reason why both shaykhs [Bukhari and Muslim], and their likes, have not quoted this

hadith is due to the fact that it did not agree with their own personal views regarding the issue

of succession. This is why they have rejected a great deal of authentic texts for fear the Shi`as

may use them as pretexts; therefore, they hid the truth knowingly. There are many Sunni

shaykhs, may Allah forgive them, who have likewise hidden such texts, and they have

in their

method of hiding a well known history written down by al-Hafiz ibn Hajar in his Fath -Al

Barari. Al-Bukhari has assigned a special chapter for this theme at the conclusion of his

chapter on "Al-`Ilm," in Vol. ۱, page ۲۵, of his Sahih, subtitled "A Chapter on Those Who

Recognized the Knowledge of some People Rather than that of Others." ٣) Whoever knows the way al-Bukhari thought, his own attitudes towards the Commander of

the Faithful (as), and towards all Ahl al-Bayt (as), will come to know that Bukhari's pen falls

short of narrating texts regarding them, and his ink dries up before recounting their .attributes

He will not be surprised to see him rejecting this particular hadith as well as others similar to

it; therefore, we seek refuge with Allah, the Almighty, the Sublime, and peace be with .you

,Sincerely

Sh

Footnote

Refer to hadith ٦٠٤٥ of the hadith included in Kanz al-`Ummal, page ٣٩٦, Vol. ٦, [١] where

you will find reference made to Ibn Jarir's verification of this hadith. If you refer to

Muntakhab al-Kanz, the beginning of the footnote on page ٤٤, Vol. ٥, of Ahmed's ,Musnad

you will find reference to Ibn Jarir's verification of this hadith. As regarding Abu Ja`fer -al

Iskafi, he has emphatically judged its accuracy in his book Naqd al-`Uthmaniyya; so, refer to

.the text of page ٢٦٣, Vol. ٣ of Sharh Nahjul Balaghah by al-Hadid, Egyptian edition

[۲] Both al-Bukhari and Muslim have relied on him in their sahihs. They have both learned

hadith from Shu`bah, and Bukhari has learned it from `Abdul-`Aziz ibn Abu Salamah, while

Muslim has learned hadith from Zuhayr ibn Mu`awiyah and Hammad ibn Salamah. His

hadith is narrated in Bukhari by Muhammad ibn Hatim ibn Bazi`. In Muslim's Sahih he is

.quoted by Harun ibn `Abdullah the critic, and by Abu Shaybah and Zuhayr

[٣] Muslim has relied on his authority in his Sahih, as we explained when we discussed him

.in Letter No. ١۶

[۴] Both Bukhari and Muslim rely on his authority in their respective sahihs, as we have

.stated while discussing him in Letter No. ١۶

[۵] Al-Bukhari has relied on him, as we explained when we mentioned him in Letter No. ١۶.

[۶] His full name is `Abbad ibn `Abdullah ibn al-Zubayr ibn al-Awwam al-Qarashi al-Asadi.

Al-Bukhari and Muslim rely on his authority in their respective sahihs. He has heard hadith

from Asma' and `Ayesha daughters of Abu Bakr. He is quoted in both sahihs by Ibn Abu

.Malka, Muhammad ibn Ja`fer ibn al-Zubayr, and Hisham ibn `Umer

Letter ٢٣

,I Convinced of the Authenticity of this Hadith

,II Unreliability Based on Non-Sequential Narration

,III Its Reference to Restricted Succession

IV Its Rebuttal. Thul-Hijjah ١۴, ١٣٢٩ ١) I have, indeed, read this hadith on page ١١١ of Volume One of Ahmed's Musnad and

ascertained the reliability of his sources and found them to be the most reliable authorities.

Then I researched his avenues avenues in narrating this hadith, and I found them to

be

sequential: each one of them supports the other; therefore, I have contented myself to believe

in its contents. ۲) But you do not rely on an authentic hadith that deals with the issue of succession unless it

is sequentially narrated [mutawatir], for succession, according to your Shi`a philosophy, is

one of the roots of religion, and this hadith cannot be considered as

mutawatir" (consecutively reported) and, therefore, it cannot be relied upon. ٣) It" may be said that `Ali is the successor of the Prophet (pbuh) in his own Household ;alone

so, where is the text that testifies to his succession among the general public? ۴) This hadith may even be revoked, since the Prophet has refrained from publicly supporting

the gist thereof. Because of this, the companions found no reason why they should not swear

.the oath of allegiance to the three righteous caliphs, may Allah be pleased with them

,Sincerely

Letter ٢۴

,I Why Relying on this Hadith

,II Restricted Succession is Unanimously Rejected

III Revocation is Impossible. Thul-Hijjah ١۵, ١٣٢٩ ١) Sunnis rely on every correct hadith to confirm their concept of succession, be it mutawatir

or nont. We rely on the authenticity of this hadith in our argument against theirs simply

because they themselves testify to its authenticity, thus binding themselves to what they have

considered to be binding. Our own proof regarding succession from our viewpoint depends on

its tawatur from our own sources, as is obvious to everyone. ٢) The claim that `Ali is the successor of the Messenger of Allah (pbuh) only in his household

is rejected due to the fact that whoever believes that `Ali is the successor of the Messenger of

Allah in his household also believes that he is his successor among the public as well, and

whoever denies his succession over the public also denies his succession among his .family

There is no way to separate one from the other; so, why bring up a philosophy which runs

contrary to the consensus of all Muslims? ٣) I cannot overlook your statement that this hadith is revoked, which contradicts both reason

and Shari`a, since in order to abrogate, a statement has to be made before the effect of its

precedent becomes manifest, as is clear to everyone. The only pretext for abrogation here is

the allegation that the Prophet (pbuh) supposedly refrained from [publicly] expounding on the

gist of this hadith. The hadith itself proves that he, peace and blessings of Allah be upon him

and his progeny, did not refrain from doing so; rather, texts in this meaning are consecutive,

supporting one another. If we suppose that there is no text in the same meaning after this one,

then how can it be proven that the Prophet (pbuh) had changed his mind or refrained from its

enforcement? "They follow nothing other than their own whims and desires, after guidance

from their Lord has already come unto them (Qur'an, ٥٣:٢٣)," and peace be with you.

Sincerely:

Letter ٢٥

I His Belief in the Text,

II Requesting More Texts. Thul-Hijjah ١۶, ١٣٢٩ ١) I have believed in the One Who has caused you to dissipate the darkness [of ignorance],

clarify what is ambiguous, and made you one of His signs and a facet of His own

manifestations. ۲) May Allah bless your father, provide me with more such texts, and .peace be with you

,Sincerely

Letter ۲۶

,I Clear Texts Recounting Ten of `Ali's Exclusive Merits

II Why Rely Upon it. Thul-Hijjah ۱۷, ۱۳۲۹ ۱) Suffices you, besides the hadith of the .Household, what Imam Ahmed has indicated in Vol

p: ۲۲۸

of his book Al-Mustadrak, and al-Thahbi in his Concise, who both admit its ١ authenticity, as well as other authors of the sunan from generally accepted avenues. They all quote `Umer ibn Maymun saying: "I was sitting once in the company of Ibn `Abbas when nine men came to him and said `O Ibn `Abbas! Either come to debate with us, or tell these folks that you prefer a private debate.' He had not lost his eye-sight yet. He said: `I rather debate with you.' So they started talking, but I was not sure exactly what they were talking about. Then he stood up and angrily said: `They are debating about a man who has ten merits nobody else ever had. They are arguing about a man whom the holy Prophet (pbuh) has said, `I shall dispatch a man whom Allah shall never humiliate, one who loves Allah and His Messenger (pbuh) and who is loved by both,' so each one of them thought to him such an honour belonged. The holy Prophet (pbuh) inquired about `Ali. When the latter came unto him, with his eyes swelling in ailment, he (pbuh) blew in his eyes, shook the standard thrice and gave it to him. `Ali came

back victorious with Safiyya bint Huyay [al-Akhtab] among his captives.'" Ibn `Abbas proceeded to say, "Then the Messenger of Allah (pbuh) sent someone with surat al-Tawbah,

but he had to send `Ali after him to discharge the responsibility, saying: `Nobody can discharge it except a man who is of me, and I am of him.'" Ibn `Abbas also said, "The

Messenger of Allah (pbuh), with `Ali sitting beside him, asked his cousins once: `Who among you elects to be my wali in this life and the life hereafter?' They all declined, but `Ali said: `I would like to be your wali in this life and the life to come,' whereupon he (pbuh) responded by saying: `You are, indeed, my wali in this life and the life hereafter.'" Ibn `Abbas continues to say that `Ali was the first person to accept Islam after Khadija, and that the Messenger of Allah (pbuh) took his own robe and put it over `Ali, Fatima, Hasan and Husayn, then recited the verse saying: "Allah wishes to remove all abomination from you, O Ahl al-Bayt [people of my household] and purify you with a perfect purification (Qur'an, ٣٣:٣٣)." He has also said: "`Ali bought his own soul. He put on the Prophet's garment and slept in his bed when the infidels sought to murder him," till he says: "The Messenger of Allah (pbuh) went on Tabuk expedition accompanied by many people. `Ali asked him: `May I join you?' The Messenger of Allah (pbuh) refused, whereupon `Ali wept. The Prophet (pbuh) then asked him: `Does it not please you that your status to me is similar to that of Aaron's to Moses, except

there is no

Prophet after me? It is not proper for me to leave this place before assigning you as my

vicegerent.' The Messenger of Allah (pbuh) has also said the following to him: `You are the

"'.wali of every believing man and woman

p: ٢٣٠

Ibn `Abbas has said: "The Messenger of Allah closed down all doors leading to his mosque

except that of `Ali who used to enter the mosque on his way out even while in the state of

janaba. The Messenger of Allah (pbuh) has also said: `Whoever accepts me as the wali, let

him/her take `Ali as the wali, too.'" As a matter of fact, al-Hakim, having counted the sources

from which he quoted this hadith, comments by saying, "This is an authentic hadith according

to isnad, yet both shaykhs did not narrate it this way." Al-Thahbi has quoted it in his Talkhis

and described it as an authentic hadith. ۲) Clear and irrefutable proofs highlight the fact that `Ali was the Prophet's vicegerent. Have

you noticed how the Prophet (pbuh) has named him wali in this life and the life to come, thus

favouring him over all his kin, and how he regarded his status to himself as similar to that of

Aaron to Moses, without any exception other than Prophethood, and exception which reflects

?generality

You also know that what distinguished Aaron from Moses was mostly his being the vizier of

his brother, his de facto participation in his brother's Message, his vicegerency, and

the

enforcement by Moses of people's obedience to Aaron as his statement, to which references is

included in the Holy Qur'an (۲۰:۲۹-۳۲), and which clearly says: "And let my brother ,Aaron

from among my household, be my vizier, to support me and take part in my affair," and his

statement: "Be my own representative among my people; reform them, and do not follow the

path of corrupters (Qur'an ٧:١٤٢)," and the Almighty's response: "O Moses! Granted is your prayer (Qur'an ٢٠:٣٦)." According to this text, `Ali is the Prophet's vicegerent among his people, his vizier among his kin, his partner in his undertaking - not in Prophethood - his successor, the best among his people, and the most worthy of their leadership alive or dead.

They owed him obedience during the Prophet's lifetime as the Prophet's vizier, just as Aaron's people had to obey Aaron during the lifetime of Moses.

Whoever becomes familiar with the status hadith will immediately consider its deep implications without casting any doubt at the gist of its context. The Messenger of Allah (pbuh) has made this very clear when he said: "It is not proper for me to leave this place before assigning you as my vicegerent." It is a clear text regarding his succession; nay, it even suggests that had the Prophet (pbuh) left without doing so, he would have done something he was not supposed to have done. This is so only because he was commanded by the Almighty to assign him as his own successor according to the meaning of the verse saying "O Messenger! Convey that which has been revealed unto you from your Lord, and if you

do not

do it, then you have not conveyed His Message at all (Qur'an ۵:۶۷)." Anyone who examines

the phrase "then you have not conveyed His Message at all," then examines the Prophet's

statement: "It is not proper for me to leave this place before assigning you as my vicegerent,"

will find them both aiming at the same conclusion, as is quite obvious. We should also not

forget the Prophet's hadith saying: "You are the wali of every believer after me." It is a clear

reference to the fact that he is the Prophet's wali and the one who takes his place, as al-

Kumait, may Allah have mercy on his soul, has implied when he said: "A great Vicegerent, a

fountain-head of piety, an educator!" And peace be with you.

Sincerley,

Letter ٢٧

Raising Doubts About the Status Hadith Thul-Hijjah ١٨, ١٣٢٩ The "status hadith" is authentic and well-known, but al-Amidi, who verified and ascertained

hadith, and who is considered the master of the science of usul, has doubted its sources and

suspected its narrators. Your debater may uphold al-Amidi's view; so, how can you prove him

wrong? And peace be with you.

Sincerely,

Letter ٢٨

Letter ٢٨

I The Status Hadith Stands on Most Solid Grounds,

II Binding Proofs,

,III Its Sunni Narrators

IV Why al-Amidi Suspects It. Thul-Hijjah ١٩, ١٣٢٩ ١) Al-Amidi has done nobody injustice except his own self by casting doubt about the

authenticity of this hadith which is one of the most accurate sunan and a most solid legacy. ٢) Nobody else has doubted its accuracy, nor did anyone else dare to argue .about its grounds

Even al-Thahbi, who is a most prejudiced narrator, has admitted its accuracy in his -Talkhis Al

Mustadrak.[١] Ibn Hajar al-Haithami, in spite of his antagonistic views embedded in his -Al

Sawa`iq al-Muhriqa, has quoted this hadith in his chapter on "Al-Shubuhat," citing statements

by the foremost narrators of hadith testifying to its accuracy; so, refer to that book. Had this

hadith not been accurate, al-Bukhari would not have included it in his book, in spite of his

.(prejudice when it comes to counting `Ali's merits and those of Ahl al-Bayt (as

Mu`awiyah was the leader of the oppressive gang. He stood in enmity against the Commander

of the Faithful (as), fought him, cursed him from Muslims' pulpits and ordered people to do

likewise. Yet, in spite of his insolent hostility, he never doubted the status hadith. Nor has

Sa`d ibn Abu Waqqas exaggerated when he, according to Muslim, was asked by Mu`awiyah

why he hesitated to denounce "Abu Turab;" he answered him by saying:[۲] "I remember

three ahadith of the Messenger of Allah which I have personally heard, because of which I

shall never curse him. Had I had just one of his exclusive merits, it would have been more

precious for me than a herd of the choicest red camels. I have heard the Messenger of Allah

pbuh), who was then accompanied by a few people participating in some of his) ,campaigns

saying to `Ali: `Are you not pleased that your status to me is similar to that of Aaron to

Moses

except that there will be no Prophet after me?'"[۳] Mu`awiyah was dumbfounded, and he

.could not utter a word or pressure Sa`d

In addition to all of this, Mu`awiyah himself has narrated the same hadith. Ibn Hajar says in

his book Al-Sawa`iq Al-Muhriqa:[۴] "Ahmed has said that a man once asked Mu`awiyah a

question and his answer was: `Forward your question to `Ali because he is more knowledgeable.' Yet the man said: `Your own answer to this matter is dearer to me than that of `Ali.' Mu`awiyah was angry, and he said: `What a bad statement you have uttered! You hate a man whom the Messenger of Allah used to gorge with knowledge? He even told him that his status to him was like that of Aaron to Moses except that there would be no Prophet after him? Whenever `Umer was confused about a matter, he sought `Ali's advice....'" [۵] In short, the status hadith is considered, according to the consensus of all Muslims, regardless of their sects and inclinations, to be authentic. ۳) Authors of both Al-Jami` Baynal Sihah Al-Sitta and Al-Jami` Bayna Rijal al-Sahihain have quoted it, and it is included in Bukhari's chapter on the Battle of Tabuk in his Sahih, in Muslim's chapter on `Ali's merits in his Sahih, in a chapter on the attributes of the Prophet's companions in Ibn Majah's sunan, and in a chapter on `Ali's merits in Hakim's Al-Mustadrak.

Imam Ahmed Ibn Hanbal has quoted it in his Musnad from several different reporters. Ibn Abbas, Asma' bint `Amis, Abu Sa`d al-Khudri, Mu`awiyah ibn Abu Sufyan,[۶] and many

other companions have all narrated it as recorded in the musnad. Al-Tabrani has quoted it as

narrated by Asma' bint `Amis, Umm Salamah, Habis ibn Janadah, Ibn `Umer, `Ali ibn Abu

Talib (as),[۷] and many others. Al-Bazzaz has included it in his Musnad,[۸] and so has al-

Tirmithi in his Sahih[٩] depending on the authority of Abu Sa`id al-Khudri. In Al-Isti`ab, in a chapter dealing with `Ali, the author quotes Ibn `Abdul Birr narrating it, then he comments thus: "This is one of the most reliable and accurate ahadith narrated about the Prophet by Sa`d ibn Abu Waqqas." Sa`d's references are numerous and are enumerated by Ibn Abu Khayth`amah and others. Ibn `Abbas, Abu Sa`id al-Khudri, Umm Salamah, Asma' bint Amis, Jabir ibn `Abdullah, and quite a few other traditionists have all narrated it." As a matter of fact, whoever researches the Battle of Tabuk and refers to books of traditions and biographies will find them mentioning this hadith. Those who have written biographies of `Ali, among authors of glossaries of ancient as well as modern times, regardless of their inclinations and sectarian preferences, have all quoted this hadith. It is also quoted by anyone who writes about the merits of Ahl al-Bayt, those of the Imams among the companions of the Prophet (pbuh) such as Ahmed ibn Hanbal, and by others before or after his time. It is a hadith taken for granted by all past Muslim generations. (۴ There is no lesson to learn about the

doubt cast by al-Amidi regarding this hadith in his

Musnad, since the man knows nothing about the science of traditions, and his knowledge

about musnads and narrators is the knowledge of illiterate commoners who do not know the

meaning of hadith. In fact, his own extensive knowledge in the science of usul is the reason

why he has fallen in such a dilemma. According to the requirements of usul, he saw it to be a

correct hadith which he could not get rid of except by suspecting its isnad, thinking that that

would be possible. Indeed, that was only his unattainable desire, and peace be with you.

Sincerely,

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Footnote

[١] Letter No. ٢۶ contains his admission of its authenticity.

[٢] This occurs in his section dealing with `Ali's virtues at the beginning of page ٣٢۴, Vol. ٢,

of his Sahih.

[٣] Al-Hakim, too, quotes it at the beginning of page ١٠٩, Vol. ٣, of his Al-Mustadrak,

admitting its authenticity due to its being endorsed by Muslim.

[۴] This occurs in the fifth maqsad of Al-Maqasid when the author discusses verse ١۴ in

Section ١١, page ١٠٧, of Al-Sawa`iq al-Muhriqa.

[۵] He says that others have quoted it, and that some added to it "Get up; may Allah never

allow you to stand up," and his name is omitted from the diwan, to the end of his quotation on

page ١٠٧ of his Al-Sawa`iq al-Muhriqa. This proves that a group of late traditionists besides

.Ahmed has quoted the status hadith from Mu`awiyah

[۶] As we mentioned in the beginning of this Letter, quoting the fifth maqsad of the Maqasid

.of verse ۱۴ of the verses discussed in Chapter ۱۱, Al-Sawa`iq al-Muhriqa, page ۱۰۷

[۷] As Ibn Hajar describes in the first hadith of the forty ones which he discusses in the

second section of chapter ۹, page ۷۲, of his Al-Sawa`iq al-Muhriqa. Al-Sayyuti has stated the

following while discussing `Ali (as) in his chapter on the righteous caliphs: "Al-Tabrani has

".quoted this hadith from all these men, adding to them Asma' bint Qays

[۸] Al-Sayyuti indicates so while discussing `Ali (as) in his chapter on the caliphs on .page ۶۵

[۹] As attested to by hadith ۲۵۰۴ of the hadith of Kanz al-`Ummal, page ۱۵۲, Volume ۶.

Letter ۲۹

,I Believing in Our Arguments Regarding the Hadith's Sanad

,II Doubting its General Application

III Doubting its being Binding. Thul-Hijjah ۲۰, ۱۳۲۹ ۱) All what you have mentioned regarding the authenticity of the status hadith is indeed

beyond any doubt. Al-Amidi has stumbled in a way which has proven his distance from the

science of hadith, and from traditionists. I have bothered you with mentioning his views in

clarifying what is already clear. This is my mistake for which I invoke your forgiveness, since

you are apt to forgive. ۲) I have come to know that there are others besides al-Amidi from among your arbitraters

who claim that there is no proof that the status hadith has a general application, and that it is

restricted to its own context. They support their view by the hadith's text itself, saying that the

Prophet's statement is due only to its time context, that is, when he left him in Medina during the Battle of Tabuk. The Imam, peace be upon him, asked him: "Why do you leave me with women and children?" His answer, peace be upon him and his progeny, was: "Aren't you

p: ٢٣٨

pleased that your status to me is similar to that of Aaron to Moses, except there will be no

Prophet after me?" as if he (pbuh) explained that his position to him is like that of Aaron to

Moses when the latter left him to represent him among his people when he left for the Tur

Mountain [Mount Sinai]. The gist of the Prophet's statement would be something like: "You

are to me, during this Battle of Tabuk, like Aaron to Moses who had to depart to

communicate with his Lord." ٣) Your arbitraters may even say that this hadith is not a binding proof, even if its implication

is general, and a restricted hadith cannot be applied in its general sense, and peace be with

.you

,Sincerely

Letter ٣٠

,I Arabs Regard it General

,II Disproving Claim of Restriction

III Disproving its Non-Binding Application Thul-Hijjah ٢٢, ١٣٢٩ ١) We refer their argument that the hadith lacks a general application to Arabs who are very

well familiar with their language and grammar. You are the Arabs' authority whose view is

invincible and undisputed. Do you see your nation doubting the generality of this

status

hadith? I do not think so. You are above that. Persons of your prestige do not doubt the

generality of the additive gender and its inclusion of all implications. If you, for example, say:

I have granted you my judicial power," will your power be restricted to a few matters" rather

than others? Or will your statement be general and inclusive of all implications? Allah be

Praised! You do not see it other than general, and its meaning as inclusive! If the 'Muslims

ruler says to one of his subjects: "I have appointed you my own vicegerent over people," or

granted you my own status, or position, over them, or granted you my own wealth,"" will it

come to mind anything other than the general meaning of such a statement? Or will the

speaker wish to select some matters rather than others? If he said to one of his :ministers

You may enjoy during my lifetime the same position `Umer enjoyed during the" lifetime of

Abu Bakr, but you are not my friend," would this statement be seen, according to common

rules, as implying a few situations rather than all? I do not see you saying accepting anything

other than its general application, and I do not doubt at all that you interpret the statement of

the holy Prophet: "Your status to me is like that of Aaron to Moses" except as indicative of

generality of application, following the guidelines of its similar texts in the Arabic language

and its norms of speech, especially when he excluded Prophethood, thus making its generality

inclusive of everything else quite clear. You are surrounded by Arabs; so, ask them if you

wish. ۲) As regarding the debater's statement claiming that this hadith is restricted to its context,

this claim is rejected on two grounds:

First, the hadith itself is generalizing, as you know. The assumption "If we presume that it is

specific" does not exclude it from its general meaning, because whoever makes an assumption

p: ۲۴۰

does not confine his assumption to only one single possibility. Say, if one person in the state of najasa (impurification) touches Surat al-Kursi [verse of the Throne] for example, and you tell him: "Nobody in the state of najasa should touch the holy Qur'an," will your statement be confined to Surat al-Kursi only, or will it be general regarding the entire text of the holy Qur'an? I cannot imagine that anyone will understand that it is restricted to Surat al-Kursi in particular. If a physician sees his patient eating dates and forbids him from eating anything sweet, will the prohibition be taken to imply only dates, or will it be general to include evertything sweet? I do not consider the one who claims its meaning to be restricted as one adhering to the common concepts of the basics of language; rather, he will then be distant from its grammar, far from commonsense, a foreigner to our world. So is the one who claims that the status hadith is applied specifically to the Battle of Tabuk alone; there is no difference .between both cases

Second, this hadith was not articulated by the Prophet (pbuh) upon leaving `Ali (as) as his

representative in Medina during the Battle of Tabuk; otherwise, the debater will have had the

right to claim its restricted application. Our sahih books are sequential through the Imams

among the Prophet's purified progeny (as) proving that it was said on other occasions to

which the researcher may refer. Sunni sunan bear witness to this fact, as researchers know.

We say that the wording of this hadith testifies to the fact that the claim that it was said only

during the Battle of Tabuk is groundless, as is already obvious. ٣) Their claim that the specified generalization cannot be binding over the rest is an obvious

mistake and a serious error. Nobody would say so except one who approaches matters like

someone riding a blind animal in a dark night. We seek refuge with Allah against ,ignorance

and we thank Him for our sound health. Specifying the general does not exclude it from being

applied as a testimony against the rest as long as the specified matter is not general, especially

if it is related to this hadith. If a master tells his servant: "Be generous to everyone who is

visiting me today save Zayd." If the servant surrounds only Zayd with generosity, he will not

only be disobeying his master and become liable for his error, according to the judgment of

all the wise, he will also deserve to be punished a punishment commensurate with his

mistake. No wise man would listen to his excuse if he produces one; nay, even his excuse will

seem to them to be even worse than his guilt. This is so only because of its obvious general

.implication, having been specified, regarding the rest, as is obvious

You very well know that Muslims have always been accustomed to use as proof the specified

generalizations without any exception. The ancestors among the companions and the ,tabi`in

as well as those who followed the latter, and so on till today, especially the Imams among the

progeny of the Prophet (pbuh) and all other Imams among the Muslims, do just that. This is a

matter which does not need raising any doubts. Suffices you for proof what the four Imams

and other Mujtahids have said in their chapters on being aware of the branches of legislative

rules as proofs of their explanations. The wheel of knowledge has been spinning on acting

upon generally accepted facts. There is nothing general that does not have room for a

specification. If these generalities are dropped, the door of knowledge will be shaken. We

.seek refuge with Allah, and peace be with you

,Sincerely

Letter ٣١

Requesting Sources of this Hadith Thul-Hijjah ٢٢, ١٣٢٩ You have not provided any proof testifying to this hadith as being said on any occasion

besides that of Tabuk. I am very eager to be acquainted with its pristine sources; so, please

.take me to its foundain-heads, and peace be with you

,Sincerely

Letter ٣٢

Letter ٣٢

,I Among Its Sources: the Prophet's Visit to Umm Salim

,II The Case of Hamzah's Daughter

,III Leaning on `Ali

,IV The First Fraternity

,V The Second Fraternity

,VI Closing the Doors

VII The Prophet Comparing `Ali and Aaron to the Two Stars Thul-Hijjah ۲۴, ۱۳۲۹ ۱) One of its sources is the discourse of the Prophet (pbuh) with Umm Salim,[۱] a woman of

lengthy achievements, a woman of wisdom who enjoyed a special prestigious status with the

Messenger of Allah (pbuh) due to being among the foremost in accepting Islam, and because

of her sincerity, contributions, and sacrifices in the cause of Islam. The Prophet (pbuh) used

to visit her and talk to her at her own house. One day, he said to her: "O Umm Salim (mother

of Salim)! `Ali's flesh is of mine, and his blood is of my own; he is to me like Aaron to

Moses."[۲] It is obvious that this hadith is only an excerpt of his lengthy hadith which is

stated for the purpose of conveying the truth and providing advice for the sake of Allah in

order to highlight the status of his vicegerent, the one who would take his own place (of

responsibility) once he is gone, and it cannot be confined to the Battle of Tabuk. ۲) A similar hadith was made in the case of Hamzah's daughter in whose regard `Ali, Ja`fer

and Zayd disputed. The Messenger of Allah (pbuh) said then: "O `Ali! You are to me like

Aaron to Moses, etc." ۳) Another incident occurred when Abu Bakr, `Umer, and Abu `Ubaydah ibn al-Jarrah were

in the company of the Prophet (pbuh) who was leaning on `Ali. The Prophet (pbuh) patted

Ali's shoulder and said: "O `Ali! You are the strongest among the believers in faith,` the first

man) to embrace Islam, and your status to me is similar to that of Aaron to Moses."[۳])
۴) The ahadith narrated during the First Fraternity also include this text. These were made in

Mecca prior to the migration, when the Messenger of Allah (pbuh) consummated brotherhood

among the emigrants in particular. ۵) On the occasion of the Second Fraternity, while ,in Medina, five months after the migration

the Prophet (pbuh) made fraternity between the emigrants (Muhajirun) and the supporters

Ansar). In both events, he (pbuh) chose `Ali as his brother,[۴] thus preferring him over) all

others, saying to him: "You are to me like Aaron to Moses except there will be no Prophet

after me." Narrations in this regard are consecutively reported. Refer to what others state

about the First Fraternity such as the hadith narrated by Zayd ibn Abu `Awfah. Imam Ahmed

ibn Hanbal has included it in his book Manaqib `Ali, Ibn `Asakir in his Tarikh,[۵] al-Baghwi

.and al-Tabrani in their Mujma`s, al-Barudi in his Al-Ma`rifa, by Ibn `Adi[۶] and others

The hadith under discussion is quite lengthy, and it contains guidelines about how to establish

brotherhood. It ends with: "`Ali said: `O Messenger of Allah! My soul has expired, and my

spine has been broken, having seen what you have done for your companions while leaving

me alone. If this is a sign of your anger with me, then I complain only to you and beg your

pardon.' The Messenger of Allah said: `I swear by the One Who sent me to convey the truth

about Him, I have not spared you except for my own self. You are to me like Aaron to

,Moses

except there will be no Prophet after me. You are my Brother, heir and companion.' (`Ali (as

asked him: `What shall I inherit from you?' He (pbuh) answered: `Whatever Prophets before

me left for those who inherited them: the Book of their Lord, and the Sunnah of their .Prophet

You will be my companion in my house in Paradise together with my daughter Fatima. You

are my Brother and Companion.' Then he, peace be upon him and his progeny, recited the

verse: `They are brethren seated conveniently facing each other,'" referring to the brethren

whose hearts Allah has joined in affection who look at each other with sincere .compassion

Refer also to the events of the Second Fraternity. Al-Tabrani, in his Al-Tafsir Al-Kabir, quotes

Ibn `Abbas reporting one hadith stating that the Messenger of Allah (pbuh) said to :(`Ali (as

Are you angry because I have established brotherhood between the Ansar and the" Muhajirun

and have not selected a brother for you from among them? Are you not pleased that your

status to me is like that of Aaron to Moses, except there will be no Prophet after me?" [۷] ۶) The same hadith was also said when the companions' doors overlooking the Prophet's

mosque in Medina were ordered closed except that of `Ali. Jabir ibn `Abdullah quotes the

Messenger of Allah, peace be upon him and his progeny, saying: "O `Ali! It is permissible for

you to do at this mosque whatever is permissible for me, and you are to me like Aaron to

Moses, except there will be no Prophet after me." Huthayfah ibn `Asid al-Ghifari has said that

the Prophet, peace be upon him and his progeny, once delivered a khutba on the occasion of

closing those doors in which he said: "There are some men who have disliked that I got them

out of the mosque while keeping `Ali. Allah, the Dear and Mighty, inspired to Moses and his brother to reside with their people in Egypt and make their homes a qibla and say their prayers," till he said: "`Ali to me is like Aaron to Moses. He is my Brother, and none of you is allowed to cohabit therein other than he."

The sources of this hadith are numerous, and they cannot all be counted in a brief letter like this, yet I hope that what I have stated here suffices to falsify the claim that the status hadith is confined only to the Battle of Tabuk. How much can such a claim weigh in the light of abundance of sources of this hadith? ٧) Anyone who is familiar with the biography of the Prophet (pbuh) will find him, peace be upon him and his progeny, describing `Ali and Aaron as the two bright stars arranged alike, neither one differing from the other. This by itself is a testimony to the generality of status of this hadith, yet the generality of the status is what comes to mind regardless of any pretext, as we have explained above, and peace be with you.

Sincerely,

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Footnote

[۱] She is daughter of Milhan ibn Khalid al-Ansari and sister of Haram ibn Milhan. Her father and brother were martyred in the company of the Prophet (pbuh). She possessed a great deal of accomplishment and wisdom. She narrated a few ahadith of the Prophet (pbuh), and she is quoted by her son Anas, in addition to Ibn `Abbas, Zayd ibn Thabit, Abu Salamah ibn

Abdul-Rahman, and by others. She is considered to be in the first row of those who` accepted

and supported the Islamic faith, and she herself was a caller to Islam. During the pre-Islamic

period of jahiliyya, she was in love with Malik ibn al-Nadar from whom she conceived her

son Anas ibn Malik. At the dawn of Islam, she was among the foremost to embrace it, and she

invited her husband Malik to believe in Allah and His Messenger, but he refused; so, she

deserted him, and he in his rage moved to Syria where he died as a kafir. She advised ,her son

who was then ten years old, to serve the Prophet (pbuh), and the Prophet (pbuh) accepted his

service in order to please her. Many Arab men of prestige sought her hand, but she always

used to say: "I shall not get married except when Anas reaches manhood;" so, Anas always

used to say: "May Allah reward my mother, for she took very good care of me." Due to her

own influence, Abu Talhah al-Ansari became Muslim. He sought her hand when he was still

kafir, but she refused to marry him unless he embraced Islam; so, he accepted her invitation to

embrace the new faith, and his dowery to her was his own acceptance of Islam. She conceived

a son by him, but the baby fell sick and died; so, she said: "Nobody should mention his death

to his father before me." When her husband came home and inquired about his son, :she said

He is in most content;" so he thought that she meant their son was asleep. She" served him his

dinner, then she put on her best clothes and perfume, and he went to bed with her. The next

day she said to him: "Pray for your son's soul." Abu Talha narrated this story to the

Messenger of Allah (pbuh) who said to him: "Allah blessed you last night." She continues to

say that he (pbuh) invoked Allah to provide me with what I wanted and even more. In that

same night, she conceived `Abdullah ibn Abu Talha upon whom Allah showered His

blessings. He is the father of Ishaq ibn `Abdullah ibn Abu Talha, the faqih, and his brothers

were ten; each one of them was a man of knowledge. Umm Salim used to participate in the

Prophet's military campaigns. On the Day of Uhud, she had a dagger to stab any infidel who

would come near her. She rendered Islam a great service, and I do not know any woman

besides her whom the Prophet (pbuh) used to visit in her own house and she would offer him

a present. She was aware of the status of his progeny, knowledgeable of their rights... May

.Allah shower His choicest mercy on her

-This hadith, I mean Umm Salim's, is number ۲۵۵۴ of the ones numbered in Kanz al [۲]

Ummal as narrated on page ۱۵۴ of its sixth volume. It also exists in Muntakhab al-`
,Kanz; so

refer to the last line of the footnote on page ۳۱ of Volume ۵ of Ahmed's Musnad, where
you

p: ۲۴۹

.will find it verbatim

[۳] This is quoted by al-Hasan ibn Badr, al-Hakim in his chapter on kunyat, al-Shirazi in his

chapter on surnames, volume six, and by Ibn al-Najjar. It is hadith ۶۰۲۹ and also ۶۰۳۲ of the

.ones numbered in Kanz al-`Ummal, page ۳۹۵

[۴] Discussing the biography of `Ali (as) in his Isti`ab, Ibn `Abd al-Birr describes him :thus

He made brotherhood with the Messenger of Allah, peace be upon him and his" ,progeny

among the immigrants, then between the immigrants and the supporters. In each of these

instances, he (pbuh) said to `Ali (as): `You are my brother in this life and the life ',hereafter

then he made brotherhood between himself and `Ali (as)." The details are in the books of

traditions and history. For the details of the first brotherhood, refer to page ۲۶, Vol. ۲, -of Al

-Sira al-Halabiyya, and in the second brotherhood on page ۱۲۰, Vol. ۲, also of Al-Sira al

Halabiyya, where you will find how the Prophet (pbuh) favoured `Ali (as) in both occasions

over everyone else. In Al-Sira al-Dahlaniyya, the details of the circumstances of the first

brotherhood and those of the second are similar to what is published in Al-Sira al-

.Halabiyya

The author also stated that the second brotherhood took place five months after the .migration

This is quoted from Ahmed and Ibn `Asakir by a group of trusted authorities such [۵] -as al

Muttaqi al-Hindi; so, refer to hadith ۹۱۸ of his Kanz al-`Ummal at the beginning of page ۴۰

of its fifth volume. It is also quoted on page ۳۹۰, Vol. ۶, from Ahmed's book Manaqib ,`Ali

p: ۲۵۰

.numbering it hadith ۴۹۷۲

[۶] This is quoted from these Imams by a group of trusted authorities such as al-Muttaqi al-Hindi at the beginning of page ۴۱, Vol. ۵, of of his Kanz al-`Ummal, numbering it hadith ۹۱۹.

[۷] This is quoted by al-Muttaqi al-Hindi in his Kanz al-`Ummal and Al-Muntakhab; so, refer to the Muntakhab's footnote on page ۳۱ of its fifth volume regarding Ahmed's Musnad, and you will find it verbatim just as we have quoted it here. It is not difficult to sift the gist of the phrase "You have angered `Ali (as)" and comprehend the meanings of companionship, compassion, and the love of a compassionate and kind father to his son. If you wonder how `Ali had some doubts in the second time he was left behind, although in the first time he had some doubt, too, then he found out that the Prophet, peace be upon him and his progeny, had kept him there just for himself, and why he did not consider the second incident in the light of the first. The answer is that the second incident could not be compared with the first one, for the first was regarding the immigrants in particular; so, the comparison did not forbid

the

prophet (pbuh) from creating brotherhood with `Ali (as), contrary to the second which was

between the immigrants and the supporters. One immigrant in the second instance may be

joined in brotherhood to a supporter, and vice versa. Since the prophet and the wasi were both

immigrants, the assumption in the second instance was that they should not be ,brothers; so

Ali thought that his brother would be a supporter, just like others by way of` .comparison

When the Messenger of Allah (pbuh) did not create brotherhood between him and any of the

supporters, some doubt entertained his mind, but Allah and His Messenger insisted on

favouring him, and so it was: he and the Messenger of Allah (pbuh) became brothers, contrary

to the common norm of practice among all the immigrants and supporters at that time and

.place

Letter ۳۳

When was `Ali and Aaron Described as the Two Stars? Thul-Hijjah ۲۵, ۱۳۲۹ It has not been clarified yet what you claim that he, peace be upon him and his progeny, used

?to describe `Ali and Aaron as the two stars which are alike; when did he do that

,Sincerely

Letter ۳۴

Letter ۳۴

,I The Occasion of Shabar, Shubayr, and Mushbir

,II The Occasion of Fraternity

III The Occasion of Closing the Doors. Thul-Hijjah ۲۷, ۱۳۲۹ Research the biography of the Prophet, peace be upon him and his progeny, and you will find

him describing `Ali and Aaron as two bright stars in the heart of the skies, the eyes positioned

in the face, neither of them is distinguished in his nation from the other. ۱) Have you noticed how he, peace be upon him and his progeny, had insisted that `Ali should

name his sons just like Aaron did, calling them Hasan, Husayn, and Muhsin? He (as) :has said

I have named them after Aaron's sons, Shabar, Shubayr, and Mushbir,"[۱] intending" thereby

to emphasize the similarity between himself and Aaron, and generalizing such a similarity in

all areas and aspects. ٢) For the same reason, `Ali has cherished his brother and favoured him over all others, thus

achieving the goal of generalizing the similarity of both Aarons to their respective ,brothers

making sure that there must be no difference between them. He, peace be upon him and his

progeny, created brotherhood among his companions, as stated above, making, in the first

incident, Abu Bakr brother of `Umer, and `Uthman brother of `Abdul-Rahman ibn `Awf. In

the Second Fraternity, Abu Bakr became brother of Kharijah ibn Zayd, and `Umer was made

brother of `Atban ibn Malik. Yet on both occasions, `Ali was made brother of the Messenger

.of Allah, peace be upon him and his progeny, as you have come to know

There is no room here to quote all verified texts citing Ibn `Abbas, Ibn `Umer, Zayd ibn

Arqam, Zayd ibn Abu `Awfah, Anas ibn Malik, Huthayfah ibn al-Yemani, Makhduj ibn

Yazid, `Umer ibn al-Khattab, al-Bara' ibn `Azib, `Ali ibn Abu Talib, and others narrating this

hadith as such. The Messenger of Allah (pbuh) has also said to `Ali: "You are my Brother in

this life and the life hereafter."[٢] In Letter No. ٢٠, we stated how he (pbuh) took `Ali by the

neck, saying: "This is my Brother, vicegerent and successor among you; therefore, listen to

him and obey him." He, peace be upon him and his progeny, came out to meet his

companions with a broad smile on his face. `Abdul-Rahman ibn `Awf asked him what pleased

him so much. He answered: "It is due to a piece of good news which I have just received from

my Lord regarding my brother and cousin, and also regarding my daughter. The Almighty has chosen `Ali a husband fot Fatima." When the Mistress of all women of the world was wed to the master of the Prophet's progeny (as), the Prophet, peace be upon him and his progeny, said: "O Umm Ayman! Bring me my brother." Umm Ayman asked: "He is your brother, and you still marry him to your daughter?!" He said: "Yes, indeed, Umm Ayman." She called `Ali in.[۳]

Quite often, the Prophet (as) used to point to `Ali and say: "This is my brother, cousin, son-inlaw, and father of my descendants."[۴] Once he spoke to him and said: "You are my brother and companion." In another occasion, he said to him: "You are my brother, friend, and companion in Paradise." He once addressed him in a matter that was between him, his brother Ja`fer, and Zayd ibn Harithah, saying: "O `Ali! You are, indeed, my brother and the father of my descendants. You are of me and for me."[۵] He made a covenant with him once saying:

"You are my brother and vizier; you complete my religion, fulfill my promise, pay my debts

on my behlf, and clear my conscience."[۶] When death approached him, may both my parents be sacrificed for him, he said: "Fetch me my brother." They called `Ali in. He said to him: "Come close to me." `Ali (as) did. He kept whispering in his ears till his pure soul departed from his body. `Ali even caught some of the Prophet's saliva.[۷]

p: ۲۵۴

The Messenger of Allah, peace be upon him and his progeny, has also said: "It is written on

the gate of Paradise: `There is no god but Allah, Muhammad is the Messenger of Allah, `Ali

is the Brother of the Messenger of Allah.'"[٨] The Almighty, when the Prophet left `Ali

sleeping in his bed while the enemies were outside plotting to murder him, addressed Gabriel

and Michael thus: "I have created brotherhood between both of you and let the life-span of

one of you be longer than that of the other. Which one of you wishes to have the life of the

other be longer than his own?" Each held his own life dearer. The Almighty said: "Why can't

you be like `Ali ibn Abu Talib between whom and Muhammad (pbuh) I have created

brotherhood, and he has chosen to sleep in Muhammad's bed, offering to sacrifice his own life

for his brother? Go down to earth and protect him from his foes." They both came .down

Gabriel stood at `Ali's head while Michael stood at his feet. Gabriel cried: !"Congratulations

Congratulations! Who can be like you, O son of Abu Talib? Even Allah brags about you to

His angels!" Regarding that incident, the verse "And there are among men those who trade

[their own lives for the Pleasure of Allah (Qur'an, ۲:۲۰۷)" was revealed.[۹

Ali himself is quoted saying: "I am the servant of Allah and the Brother of His` Messenger. I

am the strongest in believing in the Prophet. Nobody else can say so except a liar."[۱۰] He

has also said: "By Allah! I am his Brother and wali, his cousin and the inheritor of his knowledge; who else is more worthy of it than me?"[١١] On the Day of Shura, he said to

Uthman, `Abdul-Rahman, Sa`d, and al-Zubayr: "Do you know of anyone among the` Muslims other than myself with whom the Messenger of Allah established "?Brotherhood

They answered: "We bear witness, no."[١٢] When `Ali stood to duel with al-Walid during the

Battle of Badr, the latter asked him: "Who are you?" `Ali answered: "I am the servant of

Allah and the brother of His Messenger."[١٣] When `Umer was caliph, `Ali asked him: [[١۴

Suppose some Israelites come to you and one of them told you that he was cousin of" ,Moses

would he receive a preferred treatment than the others?" `Umer answered: "Yes, indeed." `Ali

said: "I, by Allah, am the brother of the Messenger of Allah and his cousin." `Umer took off

his mantle and spread it for `Ali to sit on, saying: "By Allah, you will sit nowhere else other

than on my own mantle till each one of us goes his way." `Ali did so while `Umer was

pleased by that gesture of respect for the brother and cousin of the Messenger of Allah as long

as he was in his company. ٣) Well, I seem to have lost control over my pen. The

Prophet, peace be upon him and his

progeny, ordered the doors of his companions' houses overlooking the mosque to be closed

for good, as a measure to protect the mosque's sanctity against janaba or najasa, but he

allowed `Ali's door to remain open, permitting him to cross the mosque's courtyard even

while being in the state of janaba, just as Aaron was permitted to do, thus providing another

proof for the similarity of positions of both men, peace be upon them, in their respective

creeds and nations. Ibn `Abbas has said: "The Messenger of Allah, peace be upon him and his

progeny, ordered all the doors of his companions closed except that of `Ali who used to enter

even while in the state of janaba, having no other way out."[۱۵] `Umer ibn al-Khattab has

narrated an authentic hadith which has been reproduced in both sahih books wherein :he says

Ali ibn Abu Talib was granted three tokens of prestige; had I had one of them, it `" [۱۶] would

have been dearer to me than all red camels [of Arabia]: his wife Fatima daughter of the

Messenger of Allah, his residence at the mosque neighbouring the Messenger of Allah and

".feeling at home therein, and the standard during the Battle of Khaybar

Sa`id ibn Malik, as quoted in an authentic hadith, once mentioned a few unique merits of `Ali

and said: "The Messenger of Allah turned out everyone from the mosque, including

his uncle

al-`Abbas and others. Al-`Abbas asked him: `Why do you turn us out and keep `Ali?' ,He

peace be upon him and his progeny, answered: `It is not I who has turned you out and kept

Ali. It is Allah who has turned you out while keeping him.'"[۱۷] Zayd ibn Arqam has` :said

A few companions of the Messenger of Allah (pbuh) used to have the doors of their" houses

overlooking the mosque. The Messenger of Allah, peace be upon him and his progeny, then

said: `Close down all these doors except `Ali's.' Some people did not like it, and they talked

about it. So, the Messenger of Allah, peace be upon him and his progeny, stood one ,day

praised the Almighty then said: `I have ordered these doors to be closed save `Ali's, and some

of you have disliked that. I have not closed down a door nor opened it, nor gave any ,order

[except after being commanded by my Lord to do so.'"[١٨

Quoting Ibn `Abbas, Al-Tabrani has said that the Messenger of Allah, peace be upon him and

his progeny, stood up once and said: "I have not turned you out acting on my own personal

desire, nor have I left a door open out of my own personal preference. I only follow whatever

inspiration I receive from my Lord."[١٩] And the Messenger of Allah said once to Ali :((as

O `Ali! It is not permissible for anybody other than your own self to be present [in the"

mosque] while being in the state of janaba."[٢٠] Sa`d ibn Abu Waqqas, al-Bara' ibn ,`Azib

Ibn `Abbas, Ibn `Umer, and Huthayfah ibn al-Yemani, have all said: "The Messenger of

Allah, peace be upon him and his progeny, came out to the mosque once and said: `Allah

inspired to his Prophet Moses to build Him a pure mosque in which nobody other than Moses

and Aaron would live. Allah has inspired to me to build a sanctified mosque wherein only I

[and my brother `Ali are permitted to sleep.'"[٢١

There is no room here to state all the ascertained texts narrated by Ibn `Abbas, Abu -Sa`id al

Khudri, Zayd ibn Arqam, a companion from the tribe of Khath`am, Asma' bint `Amis, Umm

Salamah, Huthayfah ibn Asid, Sa`d ibn Abu Waqqas, al-Bara' ibn `Azib, `Ali ibn Abu ,Talib

Umer, `Abdullah ibn `Umer, Abu Tharr al-Ghifari, Abul Tufail, Buraydah al-Aslami,` Abu

Rafi`, freed slave of the Messenger of Allah, Jabir ibn `Abdullah al-Ansari, and others have

all narrated the same hadith. It is also well known that the Messenger of Allah, peace be upon

him and his progeny, invoked the Almighty once saying: "O Lord! The my brother Moses had

prayed you saying: `Lord! Remove depression from my chest, untie my tongue's knot so that

people may understand my speech, and let my brother Aaron be my vizier from among my

household to support me in my undertaking and participate therein,' and you, Lord, responded

with: `We shall support you through your brother and bestow upon you a great

authority

Qur'an, ۲۸:۳۵).' Lord! I am your servant Muhammad; therefore, I invoke you to) remove

depression from my chest, to make my undertaking easier to carry out, and to let `Ali be my

[brother from among my household."[۲۲

Al-Bazzaz has likewise indicated that the Messenger of Allah, peace be upon him and his

progeny, took `Ali's hand and said: "Moses had prayed his Lord to purify His mosque through

Aaron, and I have prayed my Lord to purify mine through you." He then sent a messenger to

Abu Bakr ordering him to close down his door which overlooked the mosque, and Abu Bakr

responded expressing his desire to honour the Prophet's command. Then he sent another

messenger to `Umer to do likewise, and another to al-`Abbas for the same purpose. ,Then he

peace be upon him and his progeny, said: "It is not I who has closed down your doors, nor

have I kept `Ali's door open out of my own accord; rather, it is Allah Who has opened his

".door and closed yours

This much suffices to prove the similarity between `Ali and Aaron in all circumstances and

.conditions, and peace be with you

,Sincerely

Sh

Footnote

This is quoted by the traditionists according to their own authentic sources of the [۱]

traditions of the Messenger of Allah, peace be upon him and his progeny. Refer to pages ۲۶۵

and ۱۶۸, Vol. ۳, of Al-Mustadrak, and you will find the text of this hadith described as

authentic according to the endorsement of both Shaykhs. Imam Ahmed has also quoted it

from `Ali's hadith on page ۹۸, Vol. ۱, of his Musnad. Ibn `Abdel-Birr, too, quotes the

biography of the grandson of the Prophet al-Hasan (as) from Isti`ab, and even al-Thahbi

quotes it in his Talkhis, taking its authenticity for granted, in spite of his fanaticism and

deviation from this nation's Aaron, and from its Shabar and Shubayr. It is also quoted by al-

Baghwi in his Mu`jam, and `Abdul-Ghani from his Idah, as is recorded on page ١١٥ of -Al

Sawaiq al-Muhriqa, from Salman whose text is almost similar, and also from Ibn .`Asakir

Al-Hakim has quoted it on page ١۴, Vol. ٣, of his Al-Mustadrak as narrated by Ibn [٢] `Umer

from two authentic sources and endorsed by both Shaykhs. Al-Thahbi has also quoted it in his

Talkhis, taking its authenticity for granted. Al-Tirmithi, too, quotes it as cited by Ibn Hajar on

page ٧٢ of his Al-Sawa`iq al-Muhriqa; so, refer to the seventh hadith of the ones included in

Section ٢ of Chapter ٩ of Al-Sawa`iq al-Muhriqa. All those who have discussed the

brotherhood hadith among writers of traditions and chronicles have accepted it without any

.argument

This is quoted by al-Hakim on page ١۵٩, Vol. ٣, of his Al-Mustadrak. Al-Thahbi, too, [٣] has

quoted it in his Talkhis, admitting its authenticity. Ibn Hajar copies it in Chapter ١١ of -his Al

Sawa`iq al-Muhriqa. All those who wrote about the wedding of al-Zahra' (as) have, without

.any exception, mentioned it

This is included by al-Shirazi in his chapter on surnames, and by Ibn al-Najjar who [۴]

quotes

Ibn `Umer. Al-Muttaqi al-Hindi has transmitted it in his Kanz al-`Ummal and Al-Muntakhab

which he attaches to the footnote of his Musnad; so, refer to the second line of the footnote on

.page ۳۲ of its fifth volume

[۵] Al-Hakim quotes it on page ۲۱۷, Vol. ۳, of his Mustadrak, the authenticity of whose

.narrators is endorsed by Muslim. Al-Thahbi has admitted the same in his own Talkhis

[۶] Al-Tabrani has quoted it in his Al-Kabir from Ibn `Umer, and it is transmitted by al-Muttaqi al-Hindi in his Kanz al-`Ummal as well as Al-Muntakhab; so, refer to Al-Muntakhab to see the inclusion of the footnote on page ۳۲, Vol. ۵, of the Musnad.

[۷] This is quoted by Ibn Sa`d on page ۵۱, Part Two, Vol. ۲, of his Tabaqat, and also on page ۵۵, Vol. ۴, of Kanz al-`Ummal.

[۸] This is quoted by al-Tabrani in his Al-Awsat, by al-Khatib in his Al-Muttafaq wal-Muftaraq, and it is transmitted by the author of Kanz al-`Ummal; so, refer to Al-Muntakhab and see the inclusion of a footnote on page ۳۵, Vol. ۵, of Ahmed's Musnad. It is also transmitted by Ibn `Asakir in his footnote on page ۴۶.

[۹] This is quoted by authors of books of traditions in their respective works, and it is briefly referred to by Imam Fakhrul-Din al-Razi as he interprets this verse of Surat al-Baqara, on page ۱۸۹, Vol. ۲, of his Al-Tafsir al-Kabir.

[۱۰] This is quoted by al-Nisa'i in Al-Khasa'is al-`Alawiyya, and by al-Hakim at the beginning of page ۱۱۲, Vol. ۳, of his Al-Mustadrak, by Abu Shaybah and Ibn Abu `Asim in Al-Sunnah, and by Abu Na`im in Al-Ma`rifa. It is also transmitted by al-Muttaqi al-Hindi in Kanz al-`Ummal and Muntakhab al-Kanz. Refer to Al-Muntakhab and read what

Ahmed has

.included in the footnote on page ۴۰, Vol. ۵, of his Musnad

Refer to page ۱۲۶, Vol. ۳, of the Al-Mustadrak. It is quoted by al-Thahbi in his [۱۱] ,Talkhis

p: ۲۶۲

.where the author does not dispute its authenticity at all

This is quoted by Ibn `Abdl al-Birr in `Ali's biography in the Isti`ab, in addition to [١٢] many

.other trusted authorities

This is quoted by Ibn Sa`d while discussing Badr's military campaign in his [١٣] ,Tabaqat

.page ١٥, part One, Vol. ٢

As Dar Qutni quotes in the fifth maqsad of the Maqasid of the verse enjoining [١۴] kindness

to the Prophet's kin, and it is verse ١۴ of the ones counted by Ibn Hajar in Part ١١ of his -Al

.Sawa`iq al-Muhriqa; so, refer to page ١٠٧ of Al-Sawa`iq al-Muhriqa

This hadith is quite lengthy, and it contains ten exclusive merits of `Ali, and we [١۵] have

.quoted it Letter No. ٢۶

It exists on page ١٢۵, Vol. ٣, of Al-Mustadrak. It is quoted by Abu Ya`li, as stated in [١۶]

Part ٣, Chapter ٩, of Al-Sawa`iq al-Muhriqa; so, refer to page ٧۶ of this book. It is also

quoted in this meaning in almost similar wording by Ahmed ibn Hanbal while quoting

ahadith by `Umer and his son `Abdullah, and by many other trusted traditionists through

.various avenues

As stated at the beginning of page ١٧, Vol. ٣, of Al-Mustadrak. This hadith is [١٧] included

.in Sunni books of traditions, and it is quoted by many trusted Sunni authorities

[۱۸] As quoted about him by Ahmed on page ۳۶۹, Vol. ۴, of the Musnad. It is also quoted by

al-Diya as stated in Kanz al-`Ummal and its Muntakhab; so, refer to Al-Muntakhab to see

.what is included in the footnote for page ٢٩ of the fifth volume of the Musnad

[١٩] As he is quoted by al-Muttaqi al-Hindi at the end of the footnote on the page referred to

.above

[٢٠] As quoted by al-Tirmithi in his Sahih and quoted from him by al-Muttaqi al-Hindi as we

have stated when referring to his Muntakhab. It is also quoted by al-Bazzaz from Sa`d, as

stated in hadith ١٣ of the ahadith which Ibn Hajar quotes in Section ٢, Chapter ٩, of his Al-

.Sawa`iq al-Muhriqa; so, refer to page ٧٣ of the same

[٢١] As they are quoted by `Ali ibn Muhammad al-Khatib, the Shafi`i faqih who is better

known as Ibn al-Maghazli, in his book Al-Manaqib from various sources, and transmitted by

.the trusted researcher al-Balkhi in Chapter ١٧ of his Yanabi` al-Mawaddah

[٢٢] This is quoted by Imam Abu Ishaq al-Tha`labi from Abu Tharr al-Ghifari in his

interpretation of the following verse of Surat al-Ma'ida: "Verily, your wali are: Allah, His

Messenger, and the Believers," in his Al-Tafsir al-Kabir, similar to which is transmitted from

.Imam Ahmed's Musnad by the Balkhi researcher

Letter ٣٥

Requesting Other Texts Thul-Hijjah ۲۷, ۱۳۲۹ May Allah reward your father! How eloquent your arguments and how convincing! Please

oblige and go ahead to state the rest of the clear consecutively reported (mutawatir) texts,

Wassalamo Alaikom.

Sincerely,

S

Letter ۳۶

Letter ۳۶

I Hadith by Ibn `Abbas,

II `Umran's Hadith,

III Buraydah's Hadith,

IV Hadith Recounting Ten Exclusive Attributes [of `Ali],

V `Ali's Hadith,

p: ۲۶۴

VI Wahab's Hadith,VII Ibn Abu `Asim's Hadith. Thul-Hijjah ٢٩, ١٣٢٩ ١) Refer to what Abu Dawud al-Tayalisi has reported, as stated in a chapter discussing `Ali in

Isti`ab through the authority of Ibn `Abbas who is quoted saying: "The Messenger of ,Allah

peace be upon him and his progeny, has said to `Ali ibn Abu Talib: `You are next to me alone

as the wali of every believer.'"[١] ٢) Another authentic hadith is narrated by `Umran ibn Hasin who says: "The Messenger of

Allah, peace be upon him and his progeny, deployed an army division under the command of

Ali ibn Abu Talib who chose, as his share of the khums, a slave-girl for himself, and` people

criticized him. Four men vowed to complain against him to the Messenger of Allah, peace be

upon him and his progeny. When they came to the Prophet, one of them stood up and said: `O

Messenger of Allah! Have you seen how `Ali has done such and such?' The Prophet ((pbuh

turned his face away from him. The second stood up and spoke likewise, and the Prophet

pbuh) ignored him, too. The third stood up and repeated what his fellows had) previously

stated, and he, too, was ignored. The fourth one stood up and stated exactly as had been stated

by his fellows. It was then that the Messenger of Allah, peace be upon him and his ,progeny

turned to them with anger in his eyes and said: `What do you want of `Ali? `Ali is of me and I

p: ۲۶۵

am of him, and only after me is he the mawla of all believers.'"[۲] ۳) Also refer to Buraydah's hadith quoted verbatim on page ۳۵۶ of Vol. ۵ of Ahmed's

Musnad. He says: "The Messenger of Allah sent two armies to Yemen. One of them was led

by `Ali ibn Abu Talib (as), and the other by Khalid ibn al-Walid. He instructed them :thus

When you combine your forces, let `Ali be the ovrall leader.[۳] But if you disperse,` then

each one of you is the leader over his own troops.' We then battled Banu Zubayda, and `Ali

selected one of the captives, a slave-girl, for himself; so, Khalid and I wrote to the Messenger

of Allah, peace be upon him and his progeny, to inform him of the incident. When I came to

the Messenger of Allah, peace be upon him and his progeny, and the letter was read for him, I

noticed anger in his eyes; therefore, I pleaded to him by saying: `This is the place for those

who seek refuge; you have sent me with a commander and ordered me to obey him, and I

have done just that.' The Messenger of Allah, peace be upon him and his progeny, said: `Do

not ever plot against `Ali, for he is of me and I am of him, and he is your wali after [me.'"[۴

Al-Nisa'i has quoted the following words of the Prophet (pbuh) verbatim on page ۱۷ of his Al-

Khasa'is al-`Alawiyyah: "O Buraydah! Do not try to make me dislike `Ali, for `Ali is of me,

p: ۲۶۶

and I am of him, and he is your wali after me." Jarir, too, quotes Buraydah's statement verbatim thus: "The Prophet's face became red with anger, and he said: `To whomsoever I have been mawla, `Ali is his mawla;' therefore, I forgot my own anger against `Ali and said that I would never speak ill of `Ali again."[٥] Al-Tabrani, too, has quoted this hadith in detail.

Among what he narrates is that when Buraydah came from Yemen and entered the mosque, he found a crowd standing by the room of the Prophet (pbuh). Upon seeing him, they stood up to greet him and ask him what news he had brought them. He said: "Good news. Allah has rendered victory upon the Muslims." They asked him: "Then what brought you here?" He answered: "An incident regarding a slave-girl whom `Ali chose as his share of the khums, and I have come here to inform the Prophet about it." They said: "Inform him of it, do inform him, so that he may change his heart about `Ali," while the Prophet, peace be upon him and his progeny, was standing overhearing their conversation from within. He, thereupon, came out angrily and said: "What is the matter with those who bear grudge against `Ali?

Whoever hates

Ali hates me, too, and whoever abandons `Ali abandons me. `Ali is of me and I am of`
;him

he has been created of my own mould, and my own mould is Ibrahim's (Abraham's),
and I am

even superior to Ibrahim,[۶] one progeny descending from another, and Allah is all-
,Hearing

p: ۲۶۷

all-Knowing. O Buraydah! Have you not come to know that `Ali's share is a lot more than the slave-girl he took, and that he is your wali after me?"[۷] - There is no doubt about the authenticity of this hadith, and its narrators are quite numerous, and they are all reliable. ۴) Similar to this narration is what al-Hakim has narrated from Ibn `Abbas who cites a particular hadith of weight and significance. In it he counts ten exclusive attributes of `Ali, and he quotes the Messenger of Allah, peace be upon him and his progeny, addressing `Ali thus: "You are the wali of every believer after me."[۸] ۵) Likewise, in another hadith, he, peace be upon him and his progeny, has said, "O `Ali! I have prayed Allah to grant me five wishes concerning you, and He granted me four and denied the fifth." He continues to say: "He has granted me that you are the wali of the believers after me."[۹] ۶) A similar hadith is transmitted by Ibn al-Sakan from Wahab ibn Hamzah and is quoted in Wahab's biography in Isti`ab thus: "I travelled once with `Ali and found him to be cold towards me; therefore, I decided to complain bout him to the Prophet upon returning. So I mentioned him to the Messenger of Allah and I spoke ill of him, whereupon he (pbuh) said: Do not say so about `Ali, for he is your wali after me.'" Al-Tabrani, in his book Al-Mujma` al-`

Kabir, cites Wahab's statement with a minor alteration in its wording thus: "Do not say this

p: ٢۶٨

about `Ali, for he is the most worthy of being your leader after me."[۱۰] ۷) Ibn Abu `Asim has quoted `Ali's hadith from the Prophet through a chain of narrators thus:

"Do I not have more authority over the believers than they themselves have?" People

answered in the affirmative. The Prophet (pbuh) then said: "To whomsoever I have been wali,

`Ali is his wali;"[۱۱] and our sahih books in this regard are mutawatir from the Imams of the

Purified Progeny (as).

This much should suffice to prove our point, although ayat al-wilayat alone suffices to

support our claim, and praise be to Allah, Lord of the Worlds, Wassalamo Alaikom.

Sincerely,

Sh

Footnote

[۱] This is quoted by Abu Dawud and other authors of books of traditions from Abu `Awanah

al-Waddah ibn `Abdullah al-Yashkuri through a chain of narrators: Abu Balj Yahya ibn Salim

al-Fizari, `Amr ibn Maymun al-`Awdi, ending with Ibn `Abbas. The men who have quoted

this tradition are all authorities in their own right, and they are relied upon by both Shaykhs in

their respective sahihs with the exception of Yahya ibn Salim whom they do not quote, yet

even the pioneers of criticism and verification have all declared his trustworthiness, and that

he used to mention the name of Allah most frequently. Al-Thahbi, while stating his biography

in his Al-Mizan, quotes Ibn Ma`in, al-Nisa'i, Dar Qutni, Muhammad ibn Sa`id, Abu ,Hatim

.and many others all testifying to the fact that the man is a trusted authority

This is quoted by many authors of books of traditions such as Imam al-Nisa'i in his [۲] -Al

Khasa'is al-`Alawiyya, Ahmed ibn Hanbal (when quoting `Umran's hadith at the beginning of

-page ۴۳۸, Vol. ۴, of his Musnad), al-Hakim on page ۱۱۱, Vol. ۳, of his Al-Mustadrak, al

Thahbi in his Talkhis al-Mustadrak, admitting its authenticity due to its endorsement by

Muslim. It is quoted by Ibn Abu Shaybah and Ibn Jarir, and the hadith both men quote from

him has been verified by al-Muttaqi al-Hindi at the beginning of page ۴۰۰, Vol. ۶, of -Kanz al

Ummal. It is also quoted by al-Tirmithi from reliable sources as mentioned by al-` `Asqalani

while discussing `Ali's biography in his Al-Isabah. The Mu`tazilite scholar has quoted it on

page ۴۵۰, Vol. ۲, of Sharh Nahjul Balaghah, commenting: "This is narrated by Abu

Abdullah Ahmed [ibn Hanbal] in his Musnad in more than one place." He also narrates` it in

.his book Fada'il `Ali [`Ali's virtues], and it is narrated by most traditionists

The Messenger of Allah, peace be upon him and his progeny, as long as he lived, [۳] never

required anyone to issue orders to `Ali; on the contrary, he vested upon him the responsibility

of issuing orders to others. He was his standard-bearer in every campaign, unlike many

others. Abu Bakr and `Umer were both ordinary soldiers in Usamah's troops, serving

under

the standard tied for him by the Messenger of Allah (pbuh) who ordered him to take charge of

the Mu'ta expedition. He personally enlisted both men, according to the consensus of

chroniclers, and he also made them soldiers of Ibn al-`As. These facts are stated by al-Hakim

-on page ۴۳, Vol. ۳, of his Al-Mustadrak, and they are cited by al-Thahbi in his Talkhis al Mustadrak, admitting the authenticity of the hadith. As regarding `Ali himself, he was never to receive orders, nor to be the subject of anyone other than the Prophet himself since the inception of his mission and till his demise, peace be upon him and his progeny.

[۴] This is quoted by Ahmed on page ۳۵۶ from `Abdullah ibn Buraydah who quotes his father. On page ۳۴۷, Vol. ۵, of his Musnad, relying on a chain of narrators including Sa`id ibn Jubayr and Ibn `Abbas, he quotes Buraydah saying: "I participated in `Ali's campaign against Yemen, and I felt that his attitude towards me was cool. When I came to the Messenger of Allah and mentioned `Ali, I belittled him. Having done so, I saw the face of the Messenger of Allah (pbuh) change colour, and he said to me: `O Buraydah! Do I not have more authority over the believers than the believers have over their own selves?' I answered: `Yes, indeed, O Messenger of Allah.' He said: `To whomsoever I am a mawla, `Ali is his mawla.'" This is quoted by al-Hakim on page ۱۱۰, Vol. ۳, of his Al-Mustadrak, in addition to many traditionists. It is, as you see, quite clear in its gist, for when he starts with the question "Do I

not have more authority over the believers than the believers have over their own selves?" he

bears testimony to the meaning of "mawla" in this hadith to be "the one who is awla, i.e. most

worthy of ruling" them, as is quite obvious. Similar to this hadith is what has been quoted by

many traditionists such as Imam Ahmed at the end of page ۴۸۳, Vol. ۳, of his Musnad, from

Amr ibn Shas al-Aslami, one of those who were present at Hudaybiya, who quotes` the same

adding: "I accompanied `Ali to Yemen, and he was cool to me during the trip, so much so that

I concealed some feelings against him. When I came back, I complained about him at the

mosque till the news reached the Messenger of Allah (pbuh). I entered the mosque one

afternoon, and the Messenger of Allah, peace be upon him and his progeny, was present there

accompanied by many of his companions. As soon as he saw me, he stared at me till I sat

down. He said to me: `O `Amr! By Allah you have hurt me.' I said: `I seek refuge with Allah

against hurting you, O Messenger of Allah!' He said: `Yes; whoever hurts `Ali hurts "'.me, too

As he is quoted by al-Muttaqi al-Hindi on page ۳۹۸, Vol. ۶, of Kanz al-`Ummal. He is [۵]

.also quoted in Muntakhab al-Kanz

When he was told that `Ali was created of his own mould, peace be upon him and [۶] his

progeny, thus by necessity becoming superior to this man, he said: "And I am created of

Ibrahim's mould," mistakingly thinking that Ibrahim (Abraham) is superior to him, peace be

.upon him and his progeny, which contradicts the truth of the matter

[٧] Ibn Jarir has quoted this hadith from al-Tabrani who includes it on page ١٠٣ of his book

Al-Sawa`iq al-Muhriqa while discussing the second maqsad of verse ١۴ of the ones which he

discusses in Chapter ١١ of Al-Sawa`iq al-Muhriqa. But when he comes to the statement

Have you not come to know that `Ali's share is more than a slave-girl?" his pen halts," and he

cannot finish the hadith in its entirety! This is not strange, coming from him and his likes; and

.praise be to Allah for our good health

[٨] This is quoted by al-Hakim at the beginning of page ١٣۴, Vol. ٣, of Al-Mustadrak, al-

Thahbi in his Talkhis al-Mustadrak, admitting its authenticity, al-Nisa'i on page ۶ of his Al-

Khasa'is al-`Alawiyya, and Imam Ahmed on page ٣٣١, Vol. ١, of his Musnad. We have

.quoted it verbatim at the beginning of Letter No. ٢۶

[٩] This hadith is number ۶٠۴٨ among the ones cited in Kanz al-`Ummal, page ٣٩۶, Vol. .۶

[١٠] This hadith is numbered ٢۵٧٩ among the ones cited in Kanz al-`Ummal, page ١۵۵, Vol.

.۶

[١١] This is transmitted by al-Muttaqi al-Hindi from Ibn Abu `Asim on page ٣٩٧, Vol. ۶, of

.Kanz al-`Ummal

Letter ۳۷

Wali" is a Linguistic Denominator; so, Where is the Text? Thul-Hijjah ۲۹, ۱۳۲۹ The " word "wali" is a common denominator between the supporter and the friend, the loved

one and the brother-in-law, the follower, the ally, and the neighbour. Whoever takes charge of

a matter is its "wali." The ahadith you have qouted may simply mean: `Ali is your ,supporter

?or friend, or loved one, after the Prophet; so, where is the text which you claim

,Sincerely

Letter ۳۸

"I Explaining the Implications of "Wali

II Proving its Connotation Thul-Hijjah ۲۹, ۱۳۲۹ ۱) You have indicated, while explicating the meanings of "wali," that whoever takes charge of

anyone becomes the latter's wali. This, indeed, is the connotation of "wali" in as far as those

ahadith are concerned. It is the same that comes to mind. Its meaning is similar to saying "The

minor has had for his wali both his father and his paternal grandfather, then he was put in the

custody of either of them, then in the custody of the legal administrator." This implies that

these persons are the ones who are in charge of looking after him and administer his affairs on

his own behalf. ۲) The proofs testifying to the meaning connoted in the word concealed from the discreet. His

statement, peace be upon him and his progeny, "And he is your wali after me" clearly restricts

wilayat" to him and only him. This mandates that we should underscore the meaning" which

we have just attached to this word, a meaning which does not agree with that of any other

interpretation. Support, love, friendship, and the like are not confined to one single ,person

and the believers, men and women, are walis of one another. What merit, other than what we

have just indicated, could the Prophet (pbuh) have emphasized in this hadith regarding his

brother and wali if we say that the meaning of the word wali is something else that differs

from what we have indicated above? What a hidden matter has the Prophet (pbuh) decided to unveil through the medium of such ahadith had the meaning of "wali" been the supporter, the loved one, or the like? The Messenger of Allah, peace be upon him and his progeny, is above clarifying what is already clear, or pointing out what is already taken for granted. His wisdom is vast, his infallibility is incumbent, his Message is conclusive and is more than what some people think. Yet these ahadith are quite clear in stating that wilayat is assigned for `Ali after the Messenger of Allah, peace be upon him and his progeny. This, too, requires applying the same meaning which we have suggested. It simply is not conducive to the meanings of supporter, loved one, etc., since there is no doubt that `Ali is known to have been supported, loved, and befriended by Muslims due to his being raised in the lap of prophethood, to his contributions to the promotion of its message, till he, peace be upon him, passed away.

Supporting, loving and befriending the Muslims, therefore, are not confined to `Ali alone

.after the Messenger of Allah, peace be upon him and his progeny, as is quite obvious

Suffices you for a testimony to this meaning what Imam Ahmed has stated on page ۳۴۷ of

Vol. ۵ of his Musnad through the correct path of narrators who cite Sa`id ibn Jubayr quoting

Ibn `Abbas citing Buraydah saying: "I participated in `Ali's invasion of Yemen, and I found

him to be cool to me; so, when I came to the Messenger of Allah, peace be upon him and his progeny, I mentioned `Ali and belittled him; thereupon, I saw the Messenger's face changing colour, and he asked me: `O Buraydah! Do I not have more authority over the believers than the believers have over their own selves?' I answered: `Yes, indeed, O Messenger of Allah.'

He (pbuh) then said: `To whomsoever I have been mawla, `Ali, too, is his mawla." This hadith is also quoted by al-Hakim on page ١١٠, Vol. ٣, of his Mustadrak, where he considers it authentic relying on the authority of Muslim. Al-Thahbi has quoted it in his Talkhis, taking its authenticity for granted for the same reason thatbe Muslim, too, considers it authentic. You yourself know the implication the introductory question "Do I not have more authority over the believers than they themselves have?" carries, a meaning that supports what we have suggested. Anyone who scrutinizes these ahadith, as well as all matters relevant to them, will have no doubt in what we have stated, and praise be to Allah.

Sincerely,

Letter ٣٩

Requesting the Wilayat Verse Thul-Hijjah ٣٠, ١٣٢٩ I testify that you are firm in your beliefs, sincere in your campaign, forceful and unmatched in

facing your debater, invincible in the field. I am a believer in the ahadith according to the way

which you have suggested. Had I not been obliged to believe in the sahabah, I would have

accepted your judgement, but taking the word's meaning in the way those sahabah have taken

it is a must, following in the footsteps of the good ancestors, may Allah be pleased with all of

.them

But you have not acquainted us with the terse verse which you claim, at the conclusion of

Letter No. ۳۶, that supports your view regarding the interpretation of these ahadith. Recite it

for us so that we may comprehend its meaning by the Will of Allah Almighty, .Wassalam

,Sincerely

Letter ۴۰

Letter ۴۰

,I The Verse of Wilayat and its Revelation in `Ali's Honour

,II Why it was Revealed

III Why Using it as a Testimonial. Muharram ۲, ۱۳۲۰

Yes, indeed, I would like to recite unto you one of the perfect verses of Allah, the (۱ ,Exalted

the Almighty, in His great Book which distinguishes right from wrong. It is one of the verses

[of Surat al Ma'ida (Table of Viands):[۱

Only Allah is your wali and His Messenger and those who believe, those who say their

prayers and offer zakat (even) while prostrating (in prayers). And whoever takes for wali

Allah, His Messenger, and the believers, they, indeed, are the party of Allah; they are the ones

.who shall achieve victory

(Qur'an, ۵:۵۵-۵۶)

Nobody doubts the fact that these verses were revealed in honour of `Ali who offered his own

ring in the way of Allah while engaged in performing the prayers. (۲) The sahih books consecutively report, through the authority of the Imams from among the

,Purified Progeny, stating that it was revealed in honour of `Ali when he, out of charity

offered his ring while prostrating in prayers. Refer to what has been said in this regard by

others such as Ibn Salam who quotes hadith from the Prophet, peace be upon him and his

progeny. Refer to it as published in Nisa'i's Sahih, or in Al-Jami Bayna al-Sihah al-Sittah, in a

chapter dealing with the interpretation of Surat al Ma'ida. Likewise, refer to the hadith of Ibn

Abbas who explains the meanings of these verses in imam al-Wahidi's book Asbab` .al-Nuzul

Al-Khatib has included it in Al-Muttafaq.[٢] Also refer to `Ali's hadith in the musnads of Ibn

.Mardawayh and Abul-Shaykh. If you wish, refer to it in Kanz al-`Ummal

Its revelation to honour `Ali is a matter of consensus among scholars of the exegesis of the

Holy Qur'an. Such consensus is attested to by many Sunni scholars like Imam al-Qawshaji in

his chapter on imamate in Sharh al Tajrid. Chapter ١٨ of Ghayat al-Maram includes one

hadith narrated through the Sunnis testifying to our claim. Had I not aspired to be brief, in

addition to the fact that this issue is as clear as the sun in midday, I would have quoted for you

many comments thereupon in authentic chronicles, but, praise to Allah, it is a matter

which

does not entertain any doubt. Despite that, we do not like to let this letter be without a few

.ahadith narrated by the majority of Muslims

Suffices us what Imam Abu Ishaq Ahmed ibn Ibrahim al-Nisaburi al-Tha`labi[٣] has stated in

his Al-Tafsir al-Kabir. When the writer comes to this verse, he quotes Abu Tharr al-Ghifari

:saying

I have heard the Messenger of Allah, peace be upon him and his progeny, with these" – ears

may I be deaf if I tell a lie – and saw him with these eyes – may I be blinded if I lie – :saying

Ali is the leader of the pious, the annihilator of infidels; whoever supports him is` supported

by Allah, and whoever abandons him is abandoned by Allah.' I have, indeed, said my prayers

once in the company of the Messenger of Allah, peace be upon him and his progeny, when a

beggar came to the mosque and nobody gave him anything. `Ali was in the state of

ceremonial prostration when he beckoned to him to take his ring. The beggar came and took it

from `Ali's finger, whereupon the Messenger of Allah, peace be upon him and his ,progeny

:invoked Allah, the Almighty, the Omniscient, and prayed Him on behalf of `Ali saying

Lord! My Brother Moses had prayed to you saying: Lord! Remove the distress from` my

bosom, render my mission easy for me, and untie my tongue's knot so that people may

understand me, and let me have a vizier from my own kin, my brother Aaron, to support my

endeavour and participate in my undertaking, so that we may both praise you a great

deal and

-;(mention your Name a great deal; You have been most Kind unto us (Qur'an, ۲۰:۲۵-۳۵

thereupon, You inspired to him: Verily, your prayer has been granted, O Moses! ,(Qur'an

Lord! I am Your servant and Prophet; therefore, remove my distress, render my .(۲۰:۳۶

p: ۲۷۹

mission easy for me, and grant me a vizier from my kin, `Ali, to support my endeavour'. By

Allah, the Messenger of Allah, peace be upon him and his progeny, had hardly finished his

supplication before Gabriel, the trusted one, brought him this verse: `Only Allah is your wali

and His Messenger and those who believe, those who say their prayers and offer (zakat (even

while prostrating (in prayers). And whoever takes for wali Allah, His Messenger, and the

believers, they, indeed, are the party of Allah; they are the ones who shall achieve victory

Qur'an, ۵:۵۵-۵۶).'" ۳) You, may Allah support righteousness through your own person,) know that the meaning of

the word "wali" in such a context is "one who has the top priority in faring with one's ".affairs

We say "Such and such is the minor's wali." Lexicographers have made it clear that whoever

takes charge of someone's affairs is the latter's wali. The meaning of the verse, therefore, is as

though Allah says that "the ones who take charge of your affairs and have priority even over

your own lives in faring with the latter are: Allah, the Almighty and Omniscient, His

Messenger, and `Ali," for in `Ali alone have all these qualities been combined: faith,

saying

the prayers, and offering zakat even while prostrating in prayers, and for whom these verses

were thus revealed. The Almighty has in these verses reserved wilayat for Himself and for

both His Messenger and wasi in the same manner. The wilayat of Allah, the Almighty and

Omniscient, is general and inclusive. So is the wilayat of the Prophet as well as his wali; it

carries the same meaning. It is not possible to apply to it in this context the meanings of

supporter, loved one, etc.," since such a restriction [of application] is groundless, as is" quite

.obvious. I believe this is a quite clear matter, and praise to Allah, Lord of the Worlds

,Sincerely

Sh

Footnote

This is why people in Syria call a Shi`ah "mutawali," due to his taking for mawla [۱] ,Allah

His Messenger, and those who have truly believed, that is, those in whose honour the same

verse was revealed. Linguistically, the "mutawali" is singular, and the "mutawla" are the

Shi`ahs. They are so-called because they accepted the wilayat of `Ali and Ahl al-Bayt .((as

.It is hadith number ۵۹۹۱ of the ones cited in Kanz al-`Ummal on page ۳۹۱, Vol. ۶ [۲]

He died in ۳۳۷. Ibn Khallikan mentions him in his Wafiyyat al-A`yan saying: "He was [۳] the

unique authority of his time in the science of exegesis; he wrote Al-Tafsir al-Kabir, which

surpassed all other books of tafsir," and he goes on to say: "He is mentioned by -`Abdul

Ghafir ibn Isma`il al-Farisi in his book Siyaq Nisabur, where the author lauds him and

"'.describes him as `accurate in transmitting, trustworthy

Letter ۴۱

Mumins" is Plural; Why Apply it to the Singular? Muharram ۳, ۱۳۳۰ It may be said in" rebutting your objection that the phrase "the Mu'mins who say their prayers

and offer zakat (even) while prostrating (in prayers)" is applied to the plural; so, why should it

be applied to the Imam, may Allah glorify his countenance, who is singular? What is your

?answer if you are asked thus

,Sincerely

S

Letter ۴۲

,I Arabs Address the Singular Using the Plural Form

,II Testimonials

,III Quoting Imam al-Tibrisi

,IV Quoting al-Zamakhshari

V What I have Stated. Muharram ۴, ۱۳۳۰ ۱) The answer to your question is that Arabs apply the plural expression while addressing an

individual due to the nice effect it produces [i.e. respect]. ۲) A testimony to this fact is :what the Almighty says in Surat Al-i-`Imran

Those to whom some people said: "A large army has been raised against you; so, fear ",them

yet it only increased their faith, and they said: "Allah suffices us, and He is the One upon

(Whom we depend most." (Qur'an, ۳:۱۷۳

The person implied in these verses of Al-i-`Imran is none other than Na`im ibn -Mas`ud al

Ashja`i, according to the consensus of scholars of exegesis, traditionists, and chroniclers. Yet

Allah Almighty has applied to him, the singular person that he is, the plural form just to express respect for those who did not listen to his statements nor heeded his .dissuading calls

Abu Sufyan had given him ten camels in order to demoralize and frighten the Muslims regarding the strength of the polytheists, and he did just that. Among his statements :then was

People have gathered a mighty force to attack you; so, fear for your own lives."" Many

Muslims disliked the idea of fighting that force just because of his statement, but the

Messenger of Allah, peace be upon him and his progeny, came out accompanied by seventy cavaliers to meet them, and they all returned from the battle-field safely, whereupon this verse was revealed praising the seventy believers who came out with the Messenger of Allah, peace be upon him and his progeny, heedless to the dissuasion of those who wished to demoralize .them

In applying the word "people" for just one individual, a nice and divine point is made which is complimenting the seventy men who came out with the Prophet. This surely sounds more eloquent when used as such; it is better than saying: "Those to whom a man said that a large army had been raised..., etc.," as is obvious. There are numerous verses in the Holy Qur'an similar to this one, as well as in the Arabic language as a whole. The Almighty Allah says: "O you who believe! Remember Allah's blessing unto you when some folks intended to lay their evil) hands upon you, and He protected you against their harm." In fact, the person) who intended to lay his evil hands upon them and hurt them was a man from the tribe of

Muharib

named Ghawrath – others say it was `Amr ibn Jahsh of Banu al Nadir – who unsheathed his

sword and shook it intending to strike the Holy Prophet (pbuh), but Allah, the Almighty and

the Glorified, foiled his attempt, according to the narration of the incident as recorded by

traditionists, authors of chronicles, and scholars of exegesis, and as transmitted by Ibn

p: ٢٨٣

Hisham in the campaign of That al Riqa' in Vol. ٣ of his book titled Sirah. Allah has applied

the collective plural "people" for this lone man just to express His blessings, the Dear ,One

the Omnipotent, upon the Muslim masses manifested in the safety of the Prophet, peace be

upon him and his progeny. In the Mubahala verse, He has applied both the singular and the

plural forms to the "sons," "women," and "selves" to both the Hasanain, Fatima, and `Ali in

particular, just to honour to their lofty status, may Allah be pleased with them. Examples for

the application of the plural form for the individual wherever necessary are innumerable and

beyond recounting, and they all prove the license to use the plural form while talking about

one individual whenever there is a nice eloquent effect thereto. ٣) In his interpretation of this verse, in Mujma`ul Bayan fi Tafsir al-Qur'an, Imam al-Tibrisi

comments on the usage of the plural form to refer to the Commander of the Faithful as a

token of respect and veneration, stating that lexicographers describe the singular using the

plural form to show respect and veneration. He says: "Sucn an application is too well known

in their language to require proofs." ۴) In his Kashshaf, al-Zamakhshari mentions another nice point when he says: "If you wonder

how it can be accurate to use the plural with `Ali, may Allah be pleased with him, I will tell

you that he is addressed in the plural form, although he is only one man, so that people may

follow his example and earn rewards like his, and so that Allah may point out the fact that a believer's attitude should be like `Ali's, that is, being eager to do deeds of righteousness and goodwill by looking after the poor, so much so that even the performance of something which does not permit any delay, such as saying the prayers, should not make them postpone it till they are through." ۵) I personally have a nice and more precise point. When the Almighty applied the plural rather than the singular form, as many do, then those who hated `Ali as well as all those who were envious of and in competition with Banu Hashim would not be able to tolerate hearing it in the singular form, for they would then be unable to hide the truth or water it down. Because of their desperation, they might even do something quite harmful to Islam. It is quite possible that it was for this reason that the verse was revealed in the plural form though applied to the singular: in order to avoid the harm resulting from disgracing those folks. The verses after that particular one vary in form and status, gradually preparing them for wilayat, till Allah

perfected His religion and completed His blessing, as was his usual habit, peace be upon him

and his progeny, and that of the wise in attaining what otherwise is quite difficult to attain.

Had the verse come in the singular form, those folks would have then put their fingers in their

ears, covered themselves with their own clothes and become stubborn, arrogant, and .naughty

This is a sublime wisdom manifested in all the verses of the Holy Qur'an which were revealed

to highlight the attributes of the Commander of the Faithful and those among his purified

household, as is quite obvious. We have explained these statements and brought irrefutable

proofs and obvious testimonies in our books Sabil al-Muminin and Tanzil al-Ayat, and praise

.be to Allah for His Guidance and Support, Wassalam

,Sincerely

Sh

Letter ۴۳

Context Denotes "the Loved one," or the Like. Muharram ۴, ۱۳۳۰ May Allah bless your father! You have, indeed, dispelled my doubts and thus overcome my

suspicion, so much so that truth has become manifest. Nothing remains to say other than the

fact that the context of the said verse denotes the prohibition of taking the infidels for .walis

The verses which precede and succeed it testify to this fact, and this supports the claim that

the connotation of the word "wali" in this verse is the supporter, loved one, friend, or ;the like

.so, what would your answer be? Kindly state it, Wassalam

,Sincerely

Letter ۴۴

Letter ۴۴

,I Context is not Indicative of "Supporter," or the Like

II Context does not Outweigh the Proofs. Muharram ۵, ۱۳۳۰ ۱) Here is my answer: This verse, if one were to scrutinize it, overlooking the verses which

precede it and which prohibit taking the infidels for walis, does not connote praising the

Commander of the Faithful or recommending him for leadership and imamate by threatening

dissidents with his might or by warning them against being punished by him. This is so because in the preceding verse, if and when scrutinized independently, Allah Almighty :states

O ye who believe! If anyone of you relinquishes his religion, then Allah will raise a" people whom He loves and who love Him, soft-hearted with the believers, mighty against the unbelievers, struggling in His Path, not fearing anyone while doing so. This, indeed, is Allah's favour; He grants it to whomsoever He pleases, and Allah is vast in knowledge ,(Qur'an

This verse is revealed on behalf of the Commander of the Faithful (as), [١]".(۵:۵۴ warning others of his might and that of his followers, as the Commander of the Faithful has himself

.stated on the Battle of the Camel and is stated by Imams al-Baqir and al-Sadiq

The same meaning is applied by al-Tha`labi in his Tafsir al-Qur'an. It is also narrated by the author of Muj'maul Bayan fi Tafsir al-Qur'an from `Ammar, Huthayfah, and Ibn `Abbas. It is interpreted in this way according to the consensus of Shi`as who narrate it consecutively from the Imams of the Purified Progeny (as). The verse of the wilayat will thus come after hinting to his wilayat and referring to the necessity of accepting his imamate. Its context

would then

be an explanation of that hint, and an elaboration on the hint that preceded it which suggests

his government; so, how can it be said that this verse was revealed in the context of

prohibiting taking the infidels for walis? ٢) The Messenger of Allah, peace be upon him and his progeny, has himself equated the

status of the Imams among his descendants to that of the Holy Qur'an, indicating that they

both shall never separate from each other, and that they are equal in significance to the Book

Qur'an) itself; through them can right be distinguished from wrong. To them, taking) this

verse as a proof is consecutively reported. The meaning they have always applied to the word

wali" in such a context is identical to the one which I have applied above; therefore," context

does not bear any weight if you take it to contradict their texts,[٢] for all Muslims are in

consensus regarding the application of context as a proper argument. When context and proof

collide with one another, they abandon the connotation of the context and yield to the

judgement of the proof. This is so due to the fact that the connotation of this verse's context is

not relied upon, since the Glorious Book itself is not arranged in the order of its ,compilation

according to the consensus of all Muslim scholars, but according to the sequence of the

revelation of its verses. As such, there are quite a few verses which give a meaning that

contradicts their context. Take, for example, the Verse of Purification. The fact that the

chapter where it exists deals with women is quite clear in restricting its connotation to the five

individuals [men and women] who were covered with the mantle. Generally speaking, to

interpret a verse in a way which contradicts its context does not in any way violate its

miraculous aspect, it does not harm its eloquence, and it does not hurt to resort to it whenever

.irrefutable proofs demand it, Wassalamo Alaikom

,Sincerely

Sh

Footnote

[١] This is similar in meaning to the hadith of the Messenger of Allah, peace be upon him and

his progeny, saying: "You, folks of Quraysh, shall never cease feuding till Allah sends you a

man the sincerity of whose faith He has tested to strike your necks with his sword, while you

run away in fear like frightened cattle." Abu Bakr asked: "Is it I, O Messenger of Allah?" He

answered: "No." `Umer asked: "Is it I, O Messenger of Allah?" He answered: "No; but it is he

that mends the sandal." The narrator continues to say: "`Ali then had in his hand the Prophet's

sandal which he was mending for the Messenger of Allah, peace be upon him and his

progeny." This hadith has been recorded by many authors of books of traditions, and it is

hadith number ۶۱۰ at the beginning of page ۳۹۳, Vol. ۶, of Kanz al-`Ummal. Also similar to it

is his saying, peace be upon him and his progeny, "Among you is a man who shall fight for

the implementation of the Qur'an just as I have fought for its revelation." Abu Bakr :asked

Am I the one?" He answered: "No." `Umer asked likewise, and the Prophet (pbuh)" :answered

No, but it is the man who is inside mending the sandal," whereupon `Ali came out of" the

room carrying the Prophet's sandal after having finished mending it. This hadith is quoted by

Imam Ahmed ibn Hanbal in his Musnad as transmitted by Abu Sa`id, and it is narrated -by al

Hakim in his Al-Mustadrak, Abu Ya`li in his Musnad, and by many authors of books of

traditions. Al-Muttaqi al-Hindi quotes it from them on page ١۵۵ of the sixth volume of his

.book

[٢] What weight can a superficial interpretation have if it contradicts the spirit of the entire

?text

Letter ۴۵

Resorting to Interpretation, Following in the Footsteps of the

Predecessors, is Unavoidable. Muharram ۶, ١٣٣٠ Had it not been for the caliphate of ,the Righteous Caliphs, which is correct beyond any doubt

we would not have had any choice other than accepting your view and interpreting this verse

and others according to your own judgement, but to cast doubts about the soundness of their

caliphate, may Allah be pleased with them, is out of the question. Resorting to ,interpretation

then, is unavoidable, since we have believed in them as well as in those who swore the oath of

.allegiance to them, Wassalam

,Sincerely

Letter ۴۶

I Believing in the Ancestors does not Require Interpretation

II Interpretation is Impossible Muharram ۶, ۱۳۳۰ The three righteous caliphs, may Allah be pleased with them, are, indeed, the subject of the

study and debate; to use such caliphate, however, to rebut our arguments is totally rejected. ۱) To believe in those caliphs, as well as in those who swore allegiance to them, does not

require interpreting the arguments. In justifying their caliphate, you yourselves resort to

interpretation, as we will clarify if necessary. ۲) Interpreting the texts which we have stated to you is impossible; so is the case with what

we have not stated yet, such as the Ghadir's hadith and that of the Will, particularly when

backed by irrefutable traditions which support one another, the latter being sufficient by

themselves to require reference to manifest texts. Whoever acquaints himself with the latter

.will find them irrefutable testimonials and unequivocable verdicts, Wassalam

,Sincerely

Sh

Letter ۴۷

Requesting Testimonial Traditions Muharram ۷, ۱۳۲۰ I wish you had stated those traditions supporting such texts and thereby complemented your

.research, Wassalam

,Sincerely

Letter ۴۸

Letter ۴۸

Forty Ahadith Supporting the Texts Muharram ۸, ۱۳۳۰ Consider forty such supporting ahadith: ۱) Consider the statement of the Messenger of Allah, peace be upon him and ,his progeny

while holding `Ali's neck, "This is the Imam of the righteous, the slayer of the ;debauchees

victorious is whoever supports him, forsaken (by Allah) is whoever abandons him." He

pbuh) raised his voice while saying the last phrase. This is included by al-Hakim as)

narrated

by Jabir on page ١٢٩, Vol. ٣, of Al-Mustadrak,[١] where the author comments saying: "This

is one hadith the authenticity of which is attested to by its own chain of narrators, though both

authors (of sahih books) did not record it." ٢) Consider his statement, peace be upon him and his progeny, "It has been revealed to me

that `Ali has three exclusive merits: that he is the chief of the Muslims, the Imam of the

righteous, and the leader of those whose foreheads radiate with the mark of faith." It is

included by al-Hakim at the beginning of page ١٣٨, Vol. ٣, of his Mustadrak[٢] where the

author comments: "This is one hadith the accuracy of which is attested to by its own chain of narrators, though both authors (of the sahih books) did not record it." ٣) Consider his statement, peace be upon him and his progeny, "It has been revealed to me that `Ali is the chief of the Muslims, the wali of the pious, and the leader of those whose foreheads radiate with the mark of faith." It is recorded by Ibn al-Najjar][٣] and many other authors of books of traditions. ۴) Consider his statement, peace be upon him and his progeny, to `Ali: "Welcome, chief of the Muslims, Imam of the pious!" It is included by Abu Na`im in Hilyat al-Awliya'.[۴] ۵) Consider his statement, peace be upon him and his progeny, "The first to enter through this door is the Imam of the pious, the chief of Muslims, the head of the religion, the seal of the wasis, and the leader of those whose foreheads radiate with the mark of faith," whereupon Ali entered and he, peace be upon him and his progeny, stood up happily excited,` hugged him and wiped his sweat saying: "You shall fulfill my covenant, convey my message, and after me clarify whatever seems to be ambiguous."[۵] ۶) Consider his statement, peace be upon him and his progeny, "Allah has promised me that Ali is the standard of guidance, the Imam of whoever accepts my wilayat, the light` for

whoever obeys me, and the word which I have mandanted unto the pious."[۶] As you ,see

p: ۲۹۲

these six ahadith contain obvious texts regarding his imamate and the obligation to obey him,

peace be upon him. ٧) Consider his statement, peace be upon him and his progeny, pointing to `Ali, "This is the

first to have believed in me, the first to shake hands with me on the Day of Resurrection; he is

the foremost friend, and he is the faruq of this nation who distinguishes between right and

wrong; he is the chief of the believers."[٧] ٨) Consider his statement, peace be upon him and his progeny, "O you group of the Ansars!

Shall I lead you to that which, as long as you adhere to it, you shall never go astray? It is `Ali;

love him as you love me, and respect him as you respect me, for Gabriel has commanded me

to say so to you on behalf of Allah, the Almighty, the Omniscient."[٨] ٩) Consider his statement, peace be upon him and his progeny, "I am the city of knowledge,

and `Ali is its gate; whoever aspires to attain knowledge, let him approach through the

gate."[٩] ١٠) Consider his statement, peace be upon him and his progeny, "I am the house of wisdom

and `Ali is its gate."[١٠] ١١) Consider his statement, peace be upon him and his progeny, "`Ali is the gateway of my

knowledge, the one who is to explain to my nation after me what I have been sent with;

loving him is a mark of genuine faith, and hating him is hypocrisy."[۱۱] ۱۲) Consider his statement, peace be upon him and his progeny, to `Ali: "You shall clarify to

my nation all matters wherein they differ." This is recorded by al-Hakim on page ۱۲۲, ,Vol. ۳

of his Mustadrak[۱۲] as reported by Anas. The author then comments: "This is an authentic

hadith according to the endorsement of both Shaykhs [Bukhari and Muslim], although they

did not quote it themselves." In fact, whoever scrutinizes this hadith and others similar to it

will come to know that `Ali's status with relevence to the Messenger of Allah is similar to that

of the Messenger of Allah to the Almighty Himself, for Allah says to His Messenger: "We have

sent you Our revelations only so that you may clarify for them all the matters in which they

dispute, and as guidance and mercy unto those who believe;" while in this hadith the

Messenger of Allah (pbuh) tells `Ali: "You shall clarify to my nation all matters wherein they

differ after me." ۱۳) Consider his statement, peace be upon him and his progeny, as recorded by Ibn al-

Sammak from Abu Bakr, "`Ali's status to me is similar unto that of mine to my Lord." [۱۳] ۱۴) Consider his statement, peace be upon him and his progeny, as recorded by al-Dar Qutni

in Al-Afrad where the author quotes Ibn `Abbas citing the Prophet saying: "`Ali ibn Abu Talib

is (like) the gate of salvation to the Israelites; whoever enters through it becomes a true

believer [mu'min], and whoever gets out of it becomes infidel."[۱۴] ۱۵) Consider his statement, peace be upon him and his progeny, on the day of `Arafat during

p: ۲۹۴

Hijjatul Wada` [the farewell pilgrimage]: "`Ali is of me, and I am of `Ali, and nobody pays

[my debts other than I or `Ali."[١۵

It is the statement of a glorious Messenger empowered by the One Who manifests" the

Throne, Able, Obeyed: how trustworthy He is! Nay! Your fellow is not possessed at

(all." (Qur'an, ٨١:١٩-٢٢

He does not speak out of his own personal inclination; it is but a revealed"

(inspiration." (Qur'an, ۵٣:٣-۴

So, whither are you going? And what shall you say about these clear arguments and explicit

?texts

If you carefully scrutinize this much, examine the wisdom behind making such an

announcement during the supreme pilgrimage in front of the witnesses, truth will then appear

to you most manifestly. And if you examine his words how few, and their meaning how

encompassing, you will then have a great reverence for him, for he has learned a great deal

and digested and researched what he has learned. None other than `Ali remains to be worthy

of discharing any responsiblity. No wonder, then, that he, and only he, executes the Prophet's

own will, taking his own position of leadership as vicegerent and vizier; praise be to Allah

Who has guided us to all this, for without Allah's guidance, we would not have been thus

guided. ۱۶) Consider his statement, peace be upon him and his progeny, "Whoever obeys me obeys

Allah, and whoever disobeys me disobeys Him; and whoever obeys `Ali obeys me, too; and

whoever disobeys `Ali also disobeys me." This is recorded by al-Hakim on page ۱۲۱, ,Vol. ۳

of his Mustadrak, and by al-Thahbi in his Talkhis. Both authors have relied on the authority

of both Shaykhs to endorse this hadith. ١٧) Consider his statement, peace be upon him and his progeny, "O `Ali! Whoever abandons

me abandons Allah; and whoever abandons you abandons me, too." This is recorded by al-

Hakim on page ١٢۴, Vol. ٣, of his Sahih, where he comments saying: "This hadith is

authentic through isnad, though the Shaykhs did not record it." ١٨) Consider his statement, peace be upon him and his progeny, as quoted by Umm Salamah,

"Whoever denounces `Ali denounces me, too," which is recorded by al-Hakim at the

beginning of page ١٢١, Vol. ٣, of Al-Mustadrak as ascertained by both Shaykhs, and it is

narrated by al-Thahbi in his Talkhis where the author testifies to its authenticity. It is recorded

by Ahmed among the ahadith narrated by Umm Salamah on page ٣٢٣, Vol. ۶, of his Musnad,

and by al-Nisa'i on page ١٧ of Al-Khasa'is al-Alawiyya, in addition to many other

traditionists. So is the statement of the Messenger of Allah, peace be upon him and his

progeny, as included among the ahadith narrated by `Amr ibn Shash thus: "Whoever harms

`Ali harms me, too."[١۶] ١٩) Consider his statement, peace be upon him and his progeny, "Whoever loves `Ali loves

me, too; and whoever despises `Ali despises me, too." This hadith is recorded by al-Hakim

who describes it as authentic on page ١٣٠, Vol. ٣, of Al-Mustadrak, and it is narrated by -al

Thahbi in his Talkhis where he admits reference to its authenticity for the same reason. Such

is the case of `Ali's statement:[١٧] "I swear by the One Who has cleft the seed [so that a plant

may grow therefrom] and created the breeze from nothing, the Ummi Prophet (pbuh) has

promised me that nobody loves me except a true believer (mu'min), and nobody hates me

except a hypocrite." ٢٠) Consider his statement, peace be upon him and his progeny, "O `Ali! You are a leader in

this life and the life hereafter; whoever loves you loves me, too, and whoever loves me is

loved by Allah; your foe is my foe, and my foe is Allah's foe; woe unto whoever despises you

-after me." This is recorded by al-Hakim at the beginning of page ١٢٨, Vol. ٣, of Al

Mustadrak, and its authenticity is ascertained by both Shaykhs.[٢٠] ٢١) Consider his statement, peace be upon him and his progeny, "O `Ali! Glad tidings to

whoever loves and believes in you, and woe unto whoever hates you and tells lies ".about you

This is recorded by al-Hakim on page ١٣٥, Vol. ٣, of his Al-Mustadrak, where he comments

saying: "This hadith is authentic by way of its being consecutively reported (through ,isnad

consecutive reporting). Neither shaykh records it." ٢٢) Consider his statement, peace be upon him and his progeny, "Whoever wishes to live the

way that I have lived and die the way that I shall die and reside in the Eternal Garden,

which

is promised to me by my Lord, let him accept `Ali as his/her wali, for surely he never gets you

p: ۲۹۷

out of guidance, nor will he ever hurl you into misguidance." ٢٣) Consider his statement, peace be upon him and his progeny, "I enjoin whoever believes

and trusts in me to be mindful of the wilayat of `Ali ibn Abu Talib, for whoever accepts him

as the wali accepts me as such, and whoever accepts me as the wali has indeed accepted Allah

as such; and whoever loves him loves me, and whoever loves me loves Allah; and whoever

hates him hates me, too, and whoever hates me hates Allah, the Almighty, the Omniscient." ٢۴) Consider his statement, peace be upon him and his progeny, "Whoever is pleased to live

my life and die my death, and then reside in the Garden of Eden, planted for me by my ,Lord

then let him take `Ali as the wali after me, and let him accept the authority of whoever `Ali

places in charge, and let him follow the examples of my progeny after me, for they are my

offspring: they are created out of my own mould and blessed with my understanding and

knowledge; therefore, woe unto those who deny their favours from among my nation, who cut

their ties with them; may Allah never grant them my intercession." ٢۵) Consider his statement, peace be upon him and his progeny, "Whoever loves to live my

life and die my death and enter the Garden my Lord has promised me, the Garden of ,Eternity

then let him take `Ali and his descendants after him as his walis, for they shall never take you

p: ۲۹۸

out of guidance, nor shall they ever drag you into misguidance."[۲۱] ۲۶) At the beginning of page ۱۵۶, Vol. ۶, of Kanz al-`Ummal, al-Daylami quotes Ammar

citing the Messenger of Allah (pbuh) telling `Ammar the following: "O `Ammar! If you see

Ali walking on one path while other people walk on another, walk with `Ali and leave` the

people, for he shall never lead you to destruction, nor shall he ever take you out of right

guidance." ۲۷) Consider his statement, peace be upon him and his progeny, according to one hadith

narrated by Abu Bakr, "My hand and `Ali's are equal when it comes to justice." This is hadith

recorded on page ۱۵۳, Vol. ۶, of Kanz al-`Ummal. ۲۸) Consider his statement, ۲۵۳۹ peace be upon him and his progeny, "O Fatima! Are you not

pleased that Allah, the Unique, the Sublime, has looked unto the inhabitants of the earth and

chose from among them two men: one of them is your father and the other is your

husband?"[۲۲] ۲۹) Consider his statement, peace be upon him and his progeny, "I am the Warner, and `Ali is

the Guide; through you, O `Ali, shall guidance be attained after me." This is recorded by al-

Daylami who quotes Ibn `Abbas, and it is hadith ۲۶۳۱ on page ۱۵۷, Vol. ۶, of Kanz al-

Ummal. ۳۰) Consider his statement, peace be upon him and his progeny, "O `Ali!` Nobody is permitted

to remain in the state of janaba other than I and you."[۲۳] Likewise is the hadith recorded by

al-Tabrani as quoted by Ibn Hajar in his Al-Sawa`iq al-Muhriqa as narrated by Umm Salamah, al-Bazzar, and Sa`d; so, refer to hadith ١٣ of Al-Arba`in al-Nawawiyya which he quotes in Chapter ٩. The latter quotes the Messenger of Allah, peace be upon him and his progeny, saying: "Nobody is permitted to be in the state of janaba in this mosque except I and Ali." ٣١) Consider his statement, peace be upon him and his progeny, "I and this` (meaning `Ali) are the Proofs unto my nation on the Day of Judgement." This is recorded by al-Khatib as narrated by Anas. How could the father of al-Hassan (as) be Proof just like the (Prophet (pbuh was, had he not been his vicegerent and successor? ٣٢) Consider his statement, peace be upon him and his progeny, "It is written on the gate of Paradise: `There is no god but Allah, Muhammad is the Messenger of Allah, `Ali is the Brother of the Messenger of Allah.'"[٢٤] ٣٣) Consider his statement, peace be upon him and his progeny, "It is written on the Throne's leg: `There is no god but Allah, Muhammad is the Messenger of Allah, I (God) have supported him (Muhammad) through `Ali, and I have aided him through `Ali." ٣٤) Consider his statement, peace be upon him and his progeny, "Whoever wishes to discern Noah's determination, Adam's knowledge, Ibrahim's clemency, Moses' discretion, Christ's asceticism, then let him look unto `Ali." This is recorded by al-Bayhaqi in his Sahih and

by

Imam Ahmed ibn Hanbal in his Musnad.[۲۵] ۳۵) Consider his statement, peace be upon him and his progeny, "O `Ali! There is a

p: ۳۰۰

resemblance in you to Jesus (as) who was hated by the Jews to the extent that the latter even cast doubts about his mother's honour, and loved by the Christians to the extent that they attributed to him a status which is not his." ۳۶) Consider his statement, peace be upon him and his progeny, "The foremost (among believers) are three: Joshua son of Nun [of the tribe of Ephraim - tr.] who was the foremost to believe in Moses, the believer implied in Surat Yasin [Chapter ۳۶ of the Holy Qur'an] who was the foremost to believe in Jesus, and `Ali ibn Abu Talib who was the foremost in believing in Muhammad (pbuh)."[۲۶] ۳۷) Consider his statement, peace be upon him and his progeny, "The foremost in testifying to the Prophets' truth) are three: Habib al-Najjar, the believer implied in Surat Yasin,) who said: `O my people! Follow the Messengers (of God);' Izekiel [whose name means "Strength of God" - tr.], the believer from the family of Pharaoh, who said: `Do you intend to kill a man just for saying that his Lord is Allah?,' and `Ali ibn Abu Talib, who is superior to all of them."[۲۷] ۳۸) Consider his statement, peace be upon him and his progeny, to `Ali: "The nation will turn treacherous to you; you shall live adhering to my faith and will be murdered for safeguarding

it; whoever loves you loves me, too, and whoever hates you hates me, too, and this (`Ali's

beard) will be drenched with blood from this (`Ali's head)."[۲۸] `Ali (as) himself has said:

One of the Prophet's predictions is that the nation will be treacherous to me after his"
".demise

Ibn Abbas has quoted the Messenger of Allah, peace be upon him and his progeny, telling

:Ali, "You will certainly encounter a great deal of hardship after me;"[٢٩] `Ali inquired`

Shall I be able to keep my faith intact?" and the Messenger of Allah, peace be upon" him and

his progeny, answered him in the affirmative. ٣٩) Consider his statement, peace be upon him and his progeny, "Among you is one who will

fight for its (Qur'an's) interpretation just as I fought for its revelation." The audience was very

excited. Among them were Abu Bakr and `Umer. Abu Bakr asked: "Am I the one?" and the

Prophet's answer was negative. `Umer inquired: "Is it I?" and the Prophet (pbuh) :answered

No; but it is the one who is mending the shoes," meaning thereby `Ali; therefore, we" visited

Ali to convey the good news to him, but he did not even raise his head, as if he had` already

heard it from the Messenger of Allah, peace be upon him and his progeny."[٣٠] Similar

narrative is the hadith narrated by Abu Ayyub al-Ansari during `Umer's caliphate. According

to al-Hakim, who relies on two references which he indicates on page ١٣٩ and the page that

follows it, Vol. ٣, of his Mustadrak, `Umer has said that the Messenger of Allah, peace be

upon him and his progeny, ordered those who reneged from their faith, and who dissented, to

be fought. Ibn `Asakir, as indicated in hadith ٢٥٨٨ on page ١٥٥, Vol. ۶ of Kanz al-`Ummal,

p: ٣٠٢

states that `Ammar ibn Yasir has said that the Messenger of Allah, peace be upon him and his progeny, has said, "O `Ali! The oppressive gang will fight you; but you are on the right track; whoever refrains from supporting you is not of me." Abu Tharr al-Ghifari, as al-Daylami is quoted at the close of page ١٥٥, Vol. ۶, of Kanz al-`Ummal, has quoted the Messenger of Allah, peace be upon him and his progeny, saying: "I swear by the One in whose hands my life is placed that among you is a man who shall fight after me for the interpretation of the Qur'an just as I fought the polytheists for its revelation." Muhammad ibn `Ubaydullah ibn Abu Rafi`, as indicated by al-Tabrani in his Mujma` al-Kabir and indicated on page ١٥٥, Vol. ۶, of Kanz al-`Ummal, has quoted his father and grandfather Abu Rafi` saying that the Messenger of Allah, peace be upon him and his progeny, has addressed him thus: "O Abu Rafi`! A group of people shall fight `Ali after me; Allah has made mandated that they should be fought. Whoever is unable to fight them with his hands, let him fight them with his tongue;

if he still is unable to do so, then by his heart." Al-Akhdar al-Ansari[۳۱] has quoted the Messenger of Allah, peace be upon him and his progeny, saying: "I fight for the revelation of the Qur'an, while `Ali fights for its interpretation." ۴۰) He, peace be upon him and his progeny, has said: "O `Ali! I am superior to you due to my

being a Prophet, while you are superior to all other people due to seven merits: You are the foremost among them to believe in Allah, the most just in fulfilling Allah's Promise, the most obedient to the Commandments of Allah, the most equitable, the most fair in dealing with the public, the most far-sighted in all issues, and the one who enjoys the highest status in the sight of Allah." Abu Sa`id al-Khudri quotes the Messenger of Allah, peace be upon him and his progeny, saying: "O `Ali! You possess seven qualities about which nobody can dispute with you: You are the first to truly believe in Allah, the most just in fulfilling Allah's Promise, the most obedient to Allah's Commandments, the most compassionate to the public, the most informed of all issues, and the highest among them in status."[٣٢]

There is no room here to quote all such traditions which, as a whole, support one another and are all indicative of one meaning, and that is: `Ali is second only to the Messenger of Allah, peace be upon him and his progeny, in faring with this nation, and that he is next only to the Messenger of Allah, peace be upon him and his progeny, in leading it. These traditions

convey such a meaning, even if their texts are not consecutively reported, and this much

.should suffice as an irrefutable proof, Wassalam

,Sincerely

Sh

Footnote

This is hadith number ۲۵۲۷ of the ones cited in Kanz al-`Ummal, page ۱۵۳, Vol. ۶, and [۱] it

p: ۳۰۴

is quoted by al-Tha`labi from Abu Tharr when the author attempts to interpret the verse of

.wilayat in his book Al-Tafsir al-Kabir

[۲] It is also quoted by al-Barudi, Ibn Qani`, Abu Na`im, and al-Bazzar. It is hadith ۲۶۲۸ of

.the ones cited in Kanz al-`Ummal, page ۱۵۷, Vol. ۶

[۳] .It is hadith ۲۶۳۰ of the ones cited in Kanz al-`Ummal, page ۱۵۷, Vol. ۶

[۴] It is news item number ۱۱ of the ones Ibn Abul Hadid states on page ۴۵۰, Vol. ۲, of Sharh

Nahjul Balaghah, and it is hadith number ۲۶۲۷ of the ones cited in Kanz al-`Ummal, page

.Vol. ۶ ,۱۵۷

[۵] This is quoted by Abu Na`im in his Hilyat al-Awliya' from Anas and transmitted in detail

by Ibn Abul Hadid on page ۴۵۰, Vol. ۲, of his Sharh Nahjul Balaghah; so, refer to news item

.on that page ۹

[۶] This is quoted by Abu Na`im in his Hilyat al-Awliya' from one hadith narrated by Abu

Barzah al-Aslami and Anas ibn Malik, and it is transmitted by the Mu`tazilite scholar on page

.Vol. ۲, of his Sharh Nahjul Balaghah; so, refer to the third news item on that page ,۴۴۹

[۷] This is quoted by al-Tabrani in his Kabir from the ahadith narrated by Salman and

Abu

Tharr. It is quoted by al-Bayhaqi in his Sunan, and by Ibn `Uday in his Al-Kamil; it also is

.hadith number ۲۶۰۸ of the ones included in Kanz al-`Ummal, Vol. ۶, page ۱۵۶

[۸] This is quoted by al-Tabrani in his Kabir, and it is hadith number ۲۶۲۵ of the ones

included in Kanz al-`Ummal, Vol. ۶, page ۱۵۷, and the tenth on page ۴۵۰, Vol. ۲, of Sharh Nahjul Balaghah by Ibn Abul Hadid; so, look and see how he has made their right guidance conditional upon upholding `Ali; thus, those who do not do so would certainly stray. See how he has commanded them to love him just as they love the Prophet (pbuh), and to respect him in the same way they respect the Prophet (pbuh). This is so only because of his being his successor, the one to take charge after him. If you consider the verse "Gabriel has commanded me to tell you so," then truth becomes manifest to you.

[۹] This is quoted by al-Tabrani in his Kabir from Ibn `Abbas as stated on page ۱۰۷ of Al-Jami` al-Saghir by Sayyuti. It is also quoted by al-Hakim in Manaqib `Ali, page ۲۲۶, Vol. ۳ of his authentic Mustadrak from two sources: one of them is Ibn `Abbas from yet two authentic sources, and the other from Jabir ibn `Abdullah al-Ansari. He has brought forth irrefutable proofs for its authenticity. Imam Ahmed ibn Hanbal ibn al-Siddiq al-Magharibi, of Cairo, has dedicated an entire book only to prove the authenticity of this hadith, and he has crammed it with information and titled it Fath al-Malak al-`Ali Bisihhati Hadith Babul `Ilm

Ali, printed in Egypt at the Islamic Press. It is worthy of the attention of researchers,` for it

contains invaluable information. Views of the Nasibis and their likes are worthless vis-a-vis

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this hadith that is as commonly used as a popular proverb by both the elite and the common

residents of the urban districts and the countryside. We have even considered their ,criticism

and we have found it to be sheer submission to sentiment, lacking in proof, full of extreme

fanaticism, as declared by al-Hafiz Salahud-Din al-`Ala'i when he quoted the false allegation

of al-Thahbi and others who charge that it is incorrect. He comments saying: "These have not

produced any proof for their claim except its being a fabrication so that it may not indict

".them

This is quoted by al-Tirmithi in his Sahih, in addition to Ibn Jarir, and from them it is [١٠]

quoted by several authorities such as al-Muttaqi al-Hindi on page ٤٠١, Vol. ٦, of his -Kanz al

Ummal, where he quotes Ibn Jarir saying: "This is a tradition of whose authenticity` we are

quite sure." It is also quoted from al-Tirmithi by Jalalud-Din al-Sayyuti while discussing the

hamza" in language in his Jami` al-Jawami` and Al-Jami` al-Saghir; so, refer to" ,page ١٧٠

.Vol. ١, of Al-Jami` al-Saghir

This is quoted by al-Daylami from Abu Tharr's hadith as stated on page ١٥٦, Vol. ٦, [١١]

of

Kanz al-`Ummal

[۱۲] Ibid.

[۱۳] This is quoted by Ibn Hajar in the fifth maqsad of the maqasid of chapter ۱۴ of the ones

discussed in Chapter ۱۱ of his Al-Sawa`iq al-Muhriqa; so, refer to page ۱۰۶ of the same.

[۱۴] This hadith is number ۲۵۲۸ among the ones cited in Kanz al-`Ummal, page ۱۵۳, Vol. ۶.

This is quoted by Ibn Majah in his chapter on the virtues of the Prophet's [١٥] companions on page ٩٢, Vol. ١, of his Sunan, by al-Tirmithi and al-Nisa'i in their respective sahihs, and it is hadith number ٢٥٣١ among the ones cited in Kanz al-`Ummal, page ١٥٣, Vol. ۶. It is also quoted by Imam Ahmed on page ١۶۴, Vol. ۴, of his Musnad from hadith narrated from various authentic sources by Janadah. Suffices you the fact that it is quoted from a chain of narrators which includes: Yahya ibn Adam, Isra'il ibn Younus and his grandfather Abu Ishaq al-Subay`i who quotes Habashi. All of these men are authorities relied upon by both Shaykhs in their respective sahihs. Whoever studies this hadith in Ahmed's Musnad will come to know that it was said during the Farewell Pilgrimage which shortly preceded the departure of the Prophet, peace be upon him and his progeny, from this vanishing world. Prior to that, ,he peace be upon him and his progeny, had sent Abu Bakr to recite ten verses of Surat Bara'a to the residents of Mecca, then he, according to Imam Ahmed on page ١٥١, Vol. ١, of his Musnad, said to him: "Go see Abu Bakr before he discharges his mission, and as soon as you meet him, take the message from him, then carry it yourself to the people of Mecca

and read

it to them." `Ali met Abu Bakr at the Juhfa and took the tablets from him. Abu Bakr went

back to the Prophet, peace be upon him and his progeny, and asked him: "O Messenger of

p: ۳۰۸

Allah! Have you received any message from Allah against me?" He answered: "No, but Gabriel has come to me and told me that nobody conveys Allah's Message except I or a man of my own family." Another narration, recorded by Ahmed on page ۵۱۰, Vol. ۱, of his Musnad from `Ali (as), says that when the Prophet dispatched him with Surat Bara'a, he said to him: "Either I should carry it, or you." `Ali said: "If it cannot be avoided at all, then I will go." He (pbuh) said: "Then proceed, for Allah will make your tongue firm, and He will guide your heart."

[۱۶] You have come to know by now the hadith narrated by `Amr ibn Shash with our commentary in Letter ۳۶.

[۱۷] As quoted by Muslim in his chapter on iman, page ۴۶, Vol. ۱, of his Sahih. Ibn `Abd al-Birr explains its gist while narrating `Ali's biography in the Isti`ab from a group of companions. Buraydah's hadith has been quoted in Letter No. ۳۶ above. His hadith, peace be upon him and his progeny, "O Allah! Befriend whoever befriends `Ali, and be the enemy of whoever sets himself as the enemy of `Ali" is consecutively reported (mutawatir), as admitted by the author of Al-Fatawa al-Hamidiyya in his treatise titled "Al-Salat al-Fakhira fil

Ahadith

".[al-Mutawatira

Narrated, through al-Azhar, by `Abdul-Razzaq, Mu`ammar, al-Zuhri, [١٨] `Ubaydullah, and

Ibn `Abbas, each from the other, and all are reliable authorities. For this reason, al-Hakim,

having labelled the hadith as "sahih" because of its endorsement by both Shaykhs, says:

Abul-Azhar, according to their consensus view, is trustworthy, and if authorities"

unanimously agree on the authenticity of one hadith, then it has to be held authentic," then he

continues to say: "I have heard Abu `Abdullah al-Qarashi saying that he heard Ahmed ibn

Yahya al-Halwani saying: `When Abul-Azhar came from San`a and started narrating this

hadith to the people in Baghdad, Yahya ibn Ma`in rejected it. When he opened his place to

the public, as usual, he inquired about the Nisaburi writer who quotes `Abdul-Razzaq stating

such ahadith, Abul-Azhar stood up and said that it was he. Yahya ibn Ma`in laughed at his

statement, stood up, and brought him to sit closer to him and inquired of him about how I

personally came to be the only one who heard such hadith from `Abdul-Razzaq. I told him

that I had just come from San`a, and when I bade him farewell, he told me that he owed me a

unique hadith which nobody else had ever heard, and by Allah it was this hadith verbatim.

Yahya ibn Ma`in then believed him and apologized to him'".

[١٩] We have quoted this hadith in Letter No. ١٠ above.

[٢٠] We have quoted this hadith, too, in Letter No. ١٠; so, refer to our commentary

about it

.and about the one that precedes it

[۲۱] Refer to our comment on this hadith and the one that precedes it in our Letter No. ۱۰.

[۲۲] This is quoted by al-Hakim on page ۱۲۹, Vol. ۳, of his authentic Al-Mustadrak, and it is

p: ۳۱۰

narrated by quite a few authors of books and traditions, all testifying to its .authenticity

Refer to our comment on this hadith in Letter No. ٣٤, and also scrutinize the books [٢٣] of

.traditions to which we have referred

-This is quoted by al-Tabrani in his Awsat, and by al-Khatib in his Al-Muttafaq wal [٢٤]

Muftaraq, as stated at the beginning of page ١٥٩, Vol. ۶, of Kanz al-`Ummal. We have quoted

it in Letter No. ٣۴ and commented on it in a way which hopefully benefits the .researcher

This is transmitted from both of them by Abul-Hadid in the fourth news item of his [٢٥] news

to which he has referred on page ۴۴٩, Vol. ٢, of Sharh Nahjul Balaghah. It is also quoted by

-Imam al-Razi while discussing the meaning of the verse of Mubahila in his Al-Tafsir al

Kabir, p. ٢٨٨, Vol. ٢, taking for granted the authenticity of this hadith according to the views

of those who act upon it as well as those who do not. This hadith is also quoted by Ibn Battah

from Ibn `Abbas's hadith, as stated on page ٣۴ of Fath al-Malik al-`Ali Bisihhati Babil `Ilm

Ali by Imam Ahmed ibn al-Sadiq al-Hasani al-Magharibi of Cairo. Among those who` have

admitted that `Ali is the one who is acquainted with the secrets of all prophets

combined is the

Shaykh of all men of knowledge, namely Muhiyud-Din ibn al-`Arabi, as quoted by the

.learned al-Sha`rani in Section ۳۲ of his book Al-Yawaqit wal-Jawahir, page ۱۷۲

This is quoted by al-Tabrani and Ibn Mardawayh who rely on the authority of Ibn [۲۶]

p: ۳۱۱

Abbas. It is also quoted by al-Daylami from `Ayesha, and it is one of the lengthy` .traditions

This is quoted by Abu Na`im and Ibn `Asakir from Abu Layla, and quoted also by [٢٧] -al

Najjar from Ibn `Abbas; so, refer to ahadith ٣٠ and ٣١ of the forty ahadith cited by Ibn Hajar

in Part Two, Section ٩, of his Al-Sawa`iq al-Muhriqa, at the conclusion of page ٧۴ and the

.page following it

This is quoted by al-Hakim on page ١٢٢, Vol. ٣, of his Al-Mustadrak where the [٢٨] author

admits its authenticity. Al-Thahbi quotes it in his own Talkhis, admitting its .authenticity

This hadith and the one succeeding it, i.e. Ibn `Abbas's hadith, are quoted by al- [٢٩] Hakim

on page ١۴٠, Vol. ٣, of his Mustadrak, and al-Thahbi quotes him in his Talkhis al-Mustadrak.

Both authors admit the authenticity of this hadith due to its endorsement by both .Shaykhs

This is quoted by al-Hakim on page ١٢٢, Vol. ٣, of Al-Mustadrak, saying that it is an [٣٠]

authentic hadith according to its endorsement by both Shaykhs who have not included it in

their books. Al-Thahbi has admitted its authenticity for the same reason when he quoted it in

his Talkhis al-Mustadrak. Imam Ahmed has produced it from Abu Sa`id on pages ۸۲ ,and ۳۳

Vol. ۳, of his Musnad, and al-Bayhaqi has quoted it in Shu`ab al-Iman. Imam Ahmed has

included Abu Sa`id's hadith on pages ۸۲ and ۳۳, Vol. ۳, of his Musnad, and al-Bayhaqi quotes

it in his Shu`ab al-Iman, Sa`id ibn Mansur in his Sunan, Abu Na`im in his Hilyat al-,'Awliya

.and Abu Ya`li in his Sunan numbering it ۲۵۸۵, page ۱۵۵, Vol. ۶, of Kanz al-`Ummal

His name is Ibn Abul-Akhdar. Ibn al-Sakan mentions him and quotes this hadith in [۳۱] his

regard from al-Harith ibn Hasirah from Jabir al-Ju`fi from Imam al-Baqir from his father

Zaynul-`Abidin, peace be upon them, from al-Akhdar from the Prophet (pbuh). Ibn al-Sakan

says: "He is not quite famous among the Prophet's companions, and his traditions ought to be

verified." This is quoted by al-Asqalani in his biography of al-Akhdar in Al-Isabah. Al-Dar

Qutni has produced this hadith in his Ifrad, saying: "This hadith is narrated only by Jabir al-

".Ju`fi, who is a Rafizi

Abu Na`im has quoted it among the traditions reported by Ma`ath, as well as the [۳۲] hadith

succeeding it, that is, that of Abu Sa`id, in his Hilyat al-Awliya', and they are on page ۱۵۶,

.Vol. ۶, of Kanz al-`Ummal

Letter ۴۹

Letter ۴۹

,I Admitting `Ali's Merits

II Such Merits do not Necessitate his Caliphate. Muharram ۱۱, ۱۳۳۰ ۱) Imam Abu `Abdullah Ahmed ibn Hanbal has said: "Nobody among the companions of the

Messenger of Allah (pbuh) has possessed as many virtues as `Ali ibn Abu Talib has."[۱] Ibn

Abbas has said, "No verses of the Book of Allah have descended in honour of any` man

besides the Prophet] as much as they have in honour of `Ali."[۲] On another occasion,] he has

said, "As many as three hundred verses of the Glorious Book of Allah, the Sublime, have

been revealed in praise of `Ali;" and yet in another instance he has said,[۳] "Whenever Allah

reveals `O ye who believe...,' `Ali is implied as their prince and dignitary; and Allah even

rebuked the followers of the Messenger of Allah, peace be upon him and his progeny, on

several occasions, in His precious Book while always speaking well of `Ali." `Abdullah ibn

Ayyash ibn Abu Rabi`ah has said, "`Ali possessed a very sharp edge in knowledge; he has the

seniority in embracing Islam; he is the son-in-law of the Messenger of Allah, peace be upon

him and his progeny, and he is the faqih of his Sunnah, the hope for victory during ,wartime

and the most generous in giving."[۴] Imam Ahmed ibn Hanbal was asked once about `Ali and

Mu`awiyah; he said:[۵] "`Ali used to have quite a few enemies. His enemies looked for

something whereby they could find fault with him. Having found none, they came to a man

Mu`awiyah] who had fought and killed him, and they praised that man only out of] their spite

of `Ali." Isma`il the judge, al-Nisa'i, Abu `Ali al-Nisaburi and many others have said that

nobody, among all the companions of the Prophet (pbuh), was praised as much as `Ali was. ۲) There is no argument about your point, yet an argument is raised if you claim that the

Prophet (pbuh), during his lifetime, had promised him the caliphate. All these texts are not

bound proofs to support such a claim; they simply enumerate the imam's attributes and

virtues, and the number of such texts is indeed high. We believe that he, may Allah glorify his

countenance, was worthy of all of them and of even more, and I am sure you have come

across several times as many such texts suggesting his nomination for the caliphate. Yet a

.nomination is not akin to a binding pledge for caliphate, as you know, Wassalam

,Sincerely

Footnote

[۱] Al-Hakim has quoted it on page ۱۰۷ of his Sahih from Al-Mustadrak. Al-Thahbi did not

.comment on it in his book Talkhis al-Mustadrak

[۲] .Ibn `Asakir, as well as many other authors of books of traditions, have all quoted it

[۳] From one hadith quoted by al-Tabrani, Ibn Abu Hatim, and many other authors of books

of tradition. It is transmitted by Ibn Hajar who also quotes the three ahadith that precede it in

.Section ۳, Chapter ۹, page ۷۶, of his Al-Sawa`iq al-Muhriqa

[۴] This is quoted from Ibn `Ayyash by chroniclers and authors of sunan, and it exists where

.Al-Sawa`iq al-Muhriqa has already referred

[۵] As quoted by al-Salafi in his Tayyuriyyat, and it is transmitted by Ibn Hajar where we

.have indicated a short while ago while referring to Al-Sawa`iq al-Muhriqa

[۶] ,This is well-known about them. Ibn Hajar has copied it at the beginning of Section ۲

.Chapter ۹, page ۷۲, of his Al-Sawa`iq al-Muhriqa

Letter ۵۰

Letter ۵۰

Why Interpret Texts on His Behalf as Indicative of His Imamate Muharram ۱۳, ۱۳۳۰ Anyone like you, who is deep in thinking, gifted with a far insight, an authority on linguistic

sources and derivatives, aware of its meanings and connotations, deriving guidance from the

Messenger of Allah, peace be upon him and his progeny, believing in his wisdom and conclusive prophethood, appreciative of his deeds and statements ("He does not speak of his own inclinations (Qur'an, ٥٣:٣)," certainly cannot miss the gist of such texts, nor do their conclusions, which are derived from logic and common sense, remain secret to him. It is not possible that you, the recognized authority on Arabic (i.e. athbat[٧]) that you are, fail to perceive that these texts have all granted `Ali a very sublime status, one which Allah Almighty and His Prophets do not grant except to the successors of such Prophets, to the ones they trust most to take charge of their religion, to the custodians of such religion. If they do not explicitly indicate the caliphate for `Ali, they undoubtedly hint to it, leading to such conclusion by necessity. Such an obligation is quite obvious from their precise meaning. The Master of Prophets (pbuh) is above granting such a lofty status to anyone other than his successor, his vicegerent. Yet whoever deeply scrutinizes the texts concerning `Ali (as) and very carefully and fairly digests their implications will find their vast majority aiming at endorsing his imamate, indicative of it either through explicit announcements, such as the

previously quoted ones, and such as the Covenant of al-Ghadir, or by virtue of necessity, such

as the ones stated in Letter No. ۴۸. Take, for example, his statement, peace be upon him and

his progeny, "`Ali is with the Qur'an and the Qur'an is with `Ali; they both shall never

separate from each other till they meet me by the Pool [of Kawthar],"[٨] and his ,statement

peace be upon him and his progeny, "`Ali to me is like the head to the body,"[٩] and his

statement, peace be upon him and his progeny, according to a tradition narrated by `Abdul

Rahman ibn `Awf,[١٠] "I swear by the One in Who hold my life, you will have to uphold the

prayers, pay the zakat, or else I shall send you a man of my own self, or like my own ",self

then the Prophet (pbuh) took `Ali's hand and said: "This is he;" up to the end of countless

such texts. This is an obvious benefit to which I attract the attention of all seekers of ,the truth

one which unveils what is ambiguous, delves deeply in independent research. He (pbuh) has

only followed what he himself comprehends of the moral obligations of such sacred ,texts

.without being overtaken by his own personal emotions or inclinations, Wassalam

,Sincerely

Sh

Footnote

,This is well-known about them. Ibn Hajar has copied it at the beginning of Section ٢ [۶]

.Chapter ٩, page ٧٢, of his Al-Sawa`iq al-Muhriqa

[۷] Athbat" is the plural of "thabat," and "asnad" is he plural of "sanad," and the latter" means

.hujjah," i.e. proof or authority"

[۸] This is quoted by al-Hakim on page ۱۲۴, Vol. ۳, of his Al-Mustadrak, as well as by al-

Thahbi in his Talkhis al-Mustadrak. Both authors testify to its authenticity. It is one of the few

elaborate ahadith. Anyone who is ignorant of the fact that `Ali is with the Qur'an and the

p: ۳۱۷

Qur'an is with `Ali, after having studied the authentic traditions dealing with the Two

Weighty Things, i.e. the Book and the `Itrat (Progeny), he should be referred to what we have

quoted in this regard in our Letter No. ٨ above, and let him recognize the rights of the Imam

.of the Prophet's Progeny, and their undisputed and undoubted chief

[٩] This is quoted by al-Khatib in the ahadith narrated by al-Bara', and by al-Daylami in those

-narrated by Ibn `Abbas. It is transmitted by Ibn Hajar on page ٧٥ of his Al-Sawa`iq al

Muhriqa; so, refer to hadith number ٣٥ of the forty ahadith which he quotes in Section ,Two

.Chapter ٩, of Al-Sawa`iq al-Muhriqa

[١٠] It is hadith number ۶١٣٣, page ۴٠۵, Vol. ۶, in Kanz al-`Ummal. Suffices you for a proof

that `Ali's soul is akin to that of the Prophet (pbuh) to study the verse of Mubahila according

to the explanations stated by al-Razi in his tafsir titled Mafatih al-Ghayb, page ۴٨٨, Vol. ,٢

.and refer also to what we have mentioned while dealing with this verse

Letter ۵١

Rebutting the Arguments Through Similar Ones Muharram ١۴, ١٣٣٠ Their debaters may refute your claim by citing texts which enumerate the virtues of the three

righteous caliphs, and by citing other texts praising the posterity from the Muhajirun

(Meccan

Immigrants) and the Ansar (Medenite Supporters); so, what would you say to that?

Sincerely,

Letter ۵۲

Rejecting the Rebuttal's Premises Muharram ۱۵, ۱۳۳۰ We believe in the virtues of all posterity since the time of the Muhajirun and the Ansar, may

Allah be pleased with them and they with Him, and these are beyond count or .reckoning

Certain verses of the Book (Qur'an), in addition to a few Sunni sahih books, must suffice you

for a testimony in this regard. We have scrutinized these, too. We have not found ,them at all

and Allah knows best, to be in contradiction to the texts that praise `Ali (as), or even in any

way eligible to disqualify him [from caliphate]. Yes, our opponents may stand alone in

narrating the ahadith which are not authentic according to our sources. Their use of such

ahadith to disprove our views is rejected and is not expected from any unbiased arbitrator. We

by no means can take them into serious consideration. Do you not see how we do not argue

by quoting the texts narrated only by our own sources? On the contrary, we base our

arguments on their own narrations regarding events such as the Ghadir incident or .the like

But we have scrutinized the texts pertaining to these virtues recorded by their sources, and we

could not find any clues in them opposing such caliphate, nor do they contain anything

suggesting it; therefore, they have not been relied upon by anyone to prove the legitimacy of

.the caliphate of the three righteous caliphs, Wassalam

,Sincerely

Sh

Letter ۵۳

Requesting the Hadith Pertaining to the Ghadir Incident Muharram ۱۶, ۱۳۳۰ You have repeatedly referred to the Ghadir incident. Please narrate its story from Sunni

.sources so that we may look into it, Wassalam

p: ۳۱۹

,Sincerely

Letter ۵۴

Letter ۵۴

Glitters of Ahadith Relevant to the Ghadir Incident Muharram ۱۸, ۱۳۳۰ Relying on the consensus of narrators of hadith, al-Tabrani and many others[۱] have quoted

:Zayd ibn Arqam saying

The Messenger of Allah, peace be upon him and his progeny, once delivered a" sermon at

Ghadir Khumm under the shade of a few trees saying, `O people! It seems to me that soon I

will be called upon and will respond to the call.[۲] I have my responsibility[۳] and you have

yours;[۴] so, what do you say?' They said: `We bear witness that you have conveyed the

Message, struggled and advised [the nation]; therefore, may Allah reward you with the best of

His rewards.' He asked them: `Do not you also bear witness that there is no god but Allah and

that Muhammad is His Servant and Messenger, that His Paradise is just and that His Fire is

just, that death is just, that the life after death is just, that the Hour will undoubtedly ,approach

and that Allah shall bring the dead to life from their graves?' They said: `Yes, indeed, we do

bear witness to all of that.' He said: `O Mighty Lord! Bear witness that they have.' Then he

said: `O people! Allah is my Master, and I am the mawla (master) of the believers. I have

more authority over their lives then they themselves have;[۵] therefore, to whomsoever I

have been a mawla, this (`Ali) is his mawla;[۶] O Lord! Befriend whoever befriends him, and

be an enemy of whoever sets himself as his enemy.' Then he said: `O people! I am to precede

you, and you shall join me, at the Pool [of Kawthar] which is wider than the distance from

Basra to San`a; it contains as many silver cups as the stars; and I shall ask you when you join

me about the Two Weighty Things, how you shall succeed me in faring with them; the

Greatest Weighty Thing is the Book of Allah, the Omniscient, the Sublime, one end of which

is in Allah's hand and the other in yours; so, uphold it so that you may not go astray, and your

faith shall not suffer any alteration; and the other are my Ahl al-Bayt, for the most Gracious

and Knowing has informed me that they both shall never part from each other till they join me

[at the Pool.'"[٧

In a section dealing with `Ali's virtues in Al-Mustadrak, the author indicates that Zayd ibn

Arqam[٨] is quoted through two sources both of which are held reliable by both -Shaykhs: al

Hakim [one of such sources] says that when the Messenger of Allah, peace be upon him and

his progeny, returned from his Farewell Pilgrimage, he camped at Ghadir Khumm and

ordered the believers to sweep the area under a few huge trees where a pulpit of camel litters

was made for him. He stood and said: "It seems as if I have been called upon and

responded

to the call, and I enjoin you to look after both the Book of Allah and my Progeny; see how

you fare with them after me, for they shall never part from each other till they join me at the

Pool." Then he added: "Allah, the Dear and Mighty, is my Master, and I am the master of every believer," then he took `Ali by the hand and said: "To whomsoever I have been a master, this `Ali is [henceforth] his master; O Lord! Befriend whoever befriends him, and be the enemy to whoever antagonizes him." The author quotes this lengthy hadith in its entirity.

In his Talkhis, al-Thahbi quotes it without commenting on it. Al-Hakim, too, quotes it as narrated by Zayd ibn Arqam in his Al-Mustadrak, admitting its authenticity. In spite of his intolerance, al-Thahbi admits the same in his Talkhis, to which you may refer.

Imam Ahmed ibn Hanbal has quoted the same hadith as narrated by Zayd ibn Arqam thus:

"We were in the company of the Messenger of Allah, peace be upon him and his progeny, when he camped in a valley called Wadi Khumm, and he ordered everyone to gather for prayers in midday heat. He then delivered a sermon to us under the shade of a robe over a rush tree [Juncus spinosus] to protect him from the heat of the sun. He said: `Do you know - or do you bear witness - that I have more authority over a believer's life than the

believer

himself has?' They answered: `Yes, indeed, you do.' He said: `Whosoever accepts me as his

mawla, `Ali is his mawla; O Lord! Befriend whosoever befriends `Ali and be the enemy of

"'.whomsoever opposes `Ali

Al-Nisa'i quotes Zayd ibn Arqam saying that when the Prophet (pbuh) returned from the

Farewell Pilgrimage, and having reached Ghadir Khumm, he ordered the ground under a few huge trees to be swept clean. He announced: "It looks like I have been invited [to my Lord's presence] and I have accepted the invitation, and I am leaving with you the Two Weighty Things, one of them is bigger than the other: the Book of Allah and my Progeny, my Household; so, see how you succeed me in faring with both of them, for they shall never part from each other till they join me at the Pool." Then he added: "Allah is my Master, and I am the master (mawla) of every believer." Taking `Ali's hand, he added saying, "To whomsoever I have been a master, this `Ali is his master; O Lord! Befriend those who befriend him, and be the enemy of all those who antagonize him." Abul-Tufail says: "I asked Zayd: `Have you heard these words of the Messenger of Allah, peace be upon him and his progeny, yourself?"[٩] He answered that all those who were there under the huge trees had seen the Prophet with their own eyes and heard him with their own ears. This hadith is recorded by Muslim in a chapter on the attributes of `Ali in his Sahih from several different narrators

ending with Zayd ibn Arqam, but he abridged it and cut it short - and so do some people

.behave

Imam Ahmed has recorded this hadith from al-Bara' ibn `Azib[١٠] from two avenues ;saying

it reads: "We were in the company of the Messenger of Allah (pbuh) when we camped at

Ghadir Khumm. The call for congregational prayers was made. The site of two trees was chosen, and it was swept clean. He performed the noon-time prayers then took `Ali by the hand and asked the crowd: `Do you not know that I have more authority over the believers than the believers themselves have?' They answered: `Yes, we do.' He asked: `Do you know that I have more authority over every believer than the believer himself has?' They answered in the affirmative; then he took `Ali's hand and said: `Whoever has accepted me as his master, this `Ali is his master; O Lord! Befriend whoever befriends him and be the enemy of whoever chooses to be his enemy.' `Umer met him immediately following that and said to him: Congratulations to you, son of Abu Talib! You have become, at dawn and at sunset, ` the master of every believing man and woman.'"

Al-Nisa'i has quoted `Ayisha daughter of Sa`d saying that she heard her father saying: "I have heard the Messenger of Allah, peace be upon him and his progeny, on the Day of Juhfa, when he took `Ali's hand and delivered a sermon, praised and adored Allah, then said: `O people! I

am your wali.' They said: `You have said the truth.' Then he raised `Ali's hand and said: `This

is my wali unto you to discharge the responsibilities of my religion on my own behalf, and I

support whoever supports him and am the enemy of whosoever chooses to be his enemy.'"

Sa`d is also quoted saying: "We were in the company of the Messenger of Allah (pbuh).

When he arrived at Ghadir Khumm, those who went ahead of him returned to join him, while

he waited for those who lagged behind, till all people assembled. Then he said: `O !people

Who is your wali?' They answered: `Allah and His Messenger.' Then he took `Ali's ,hand

made him rise and said: `Whoever has taken Allah and His Messenger as his wali, this (( `Ali

is his wali; O Lord! Befriend whoever befriends him and be the enemy of whoever chooses to

"'.be his enemy

The books of traditons recording this incident are numerous and cannot be all cited here. They

all contain explicit texts indicating that Ali is the Prophet's vicegerent and successor, -just as al

[Fadl ibn al-Abbas Abu Lahab has said:[۱۱

,The one to be recognized as the Vicegeret, generation after generation

.After Muhammad, is `Ali; for he was his companion in every occasion

,Sincerely

Sh

Footnote

Many renown authorities have admitted its authenticity, so much so that even Ibn [۱] Hajar

stated the same, quoting al-Tabrani and others, in the shubha (allegation) number ١١ of the

ones which he enumerates on page ٢٥, Section ٥, Chapter One, of his book Al-Sawa`iq -al

.Muhriqa

[٢] He has eulogized his own pure soul simply to attract their attention to the fact that time

had come to bring his mission to perfection, necessitating the appointment of his ,successor

and that he is unable to postpone doing so for fear he might be called upon [i.e. die] before

discharging such mission which he is to bring to perfection, a mission that is indispensable to

p: ٣٢٥

.his nation

[۳] Since the appointment of his brother weighs heavily against those who compete, envy,

create dissension and hypocrisy, he, peace be upon him and his progeny, desired, before

making such an announcement, to first apologize to them in the hope that that might touch

and unify their hearts and in apprehension of their speeches and deeds; he said: "And I am

responsible," so that they might come to know that he receives orders, and that he is

responsible to discharge them; therefore, he simply has to do so. Imam al-Wahidi, in his book

Asbabul Nuzul, quotes Abu Sa`id al-Khudri saying: "The verse `O Messenger! Convey that

which has been revealed unto you from your Lord' was revealed on Ghadir Khumm day in

".(reference to `Ali ibn Abu Talib (as

[۴] By saying "You, too, are responsible," he, peace be upon him and his progeny, may have

implied, as quoted by al-Daylami and others and stated in Al-Sawa`iq al-Muhriqa and other

books from Ibn Sa`id, that they should follow in their footsteps, since they are responsible

regarding `Ali's wilayat. Imam al-Wahidi has said: "They are responsible regarding

the

wilayat of `Ali and Ahl al-Bayt." Thus, the purpose of his saying "and you, too, are

.responsible" is to threaten those who would dispute the authority of his wali and wasi

[۵] Many have contemplated upon this sermon, giving it due attention, and they have come to

know that its gist is nothing other than a reference to the fact that `Ali's wilayat is as much a

root of the faith as his own responsibility as the Imam, for the Prophet (pbuh) first put the

question: "Do not you bear witness that there is no god but Allah, and that Muhammad is His

Servant and Messenger?" Then he said: "The Hour is approaching; there is no doubt ,about it

and Allah shall certainly bring to life those who are in the graves," following that with a

statement in which he mentioned the wilayat so that it would be understood that the latter

bears the same significance like the matters about which he has asked them and to which they

have agreed. This is obvious to all the discreet who are familiar with the methods and

.objectives of speech

His statement: "I am the mawla" is an outspoken testimony to a significant fact. [۶] The

meaning of "mawla" is: one who is "awla," foremost in status, superior. Thus, the meaning of

his statement is: "Allah is superior to me, and I am superior to the believers, and whoever

".considers me to be superior to him must also consider `Ali as such

This wording of the hadith is quoted by al-Tabrani, Ibn Jarir, al-Hakim al-Tirmithi, [۷] from

Zayd ibn Arqam. It is transmitted by Ibn Hajar from al-Tabrani and others in this exact

wording, without questioning its authenticity; so, refer to page ۲۵ of Al-Sawa`iq al-Muhriqa.

[۸] Refer to page ۲۱ of Al-Khasa'is al-`Alawiyya, where the Prophet (pbuh) is quoted saying:

"To whomsoever I have been the wali, this (`Ali) is his wali.

[۹] Abul-Tufayl's question is obviously indicative of his amazement at this nation's

overlooking this matter regarding `Ali in spite of the hadith it narrates from its (Prophet (pbuh

in his honor on the day of the Ghadir. As if suspicious of the accuracy of the narrated ,hadith

he went ahead and inquired of Zayd, having heard him narrate the same, "Did you hear it

from the Messenger of Allah?!" His tone is that of someone amazed, bewildered, and

skeptical. Zayd answered him that all individuals present under those trees had, indeed, seen

the Prophet with their eyes and heard him with their ears; so, Abul-Tufayl then knew that the

:matter was just as al-Kumait, may Allah be merciful unto his soul, says

,On the day of the dawh, the dawh of the Ghadir

,Caliphate was made for him manifest and clear

;Only if the throngs opted to obey

,Yet I have never seen such a day

Nor have I seen such right

;Trampled upon, discarded outright

But the men had sold it, and I never saw

...Such a precious thing to sale would go

This occurs on page ٢٨١ of his Al-Khasa'is al-`Alawiyya, in a chapter dealing with [١٠] `Ali's

status in the eyes of Allah, the Exalted, the omni-Scient, and also on page ۲۵ of another

chapter enjoining acceptance of his wilayat and warning against bearing animosity towards

.him

These are among poetic lines composed as the answer of al-Walid ibn `Uqbah ibn [۱۱] Abu

Ma`it, quoted by Muhammad Mahmud al-Rafi`i in his Introduction to Sharh al-Hashimiyyat,

.page ۸

Letter ۵۵

Why Use it as a Testimonial if not Transmitted Consecutively? Muharram ۱۹, ۱۳۳۰
Shi`as apply the principle of consecutive reporting when discussing imamate, due to the fact

that they consider consecutive reporting as one of the principles of faith; so why do you quote

the Ghadir hadith in support of your argument although such hadith is not consecutively

?reported according to Sunnis, even if its authenticity is attested to by their sahihs

,Sincerely

Letter ۵۶

Letter ۵۶

I Natural Laws Necessitate the Consecutive Reporting of Hadith al-Ghadir

II The Almighty's Benevolence

(III Concern of the Messenger of Allah (pbuh

IV Concern of the Commander of the Faithful

V al-Husain's Concern

(VI Concern of the Nine Imams (as

VII Shi`as' Concern

VIII Its Consecutive Reporting Through the Masses Muharram ۲۲, ۱۳۳۰ Suffices to prove its application as an argument what we have mentioned in Letter No. ۲۴

above. ۱) The consecutive reporting of the Ghadir hadith is necessitated by the natural laws which

Allah has created. Its similitude is like that of any great historical step undertaken by the most

important man of a nation who announces, in the presence of thousands of his

nationals, the

undertaking of a major step, so that they may convey its news to various lands and ,nations

especially if such an undertaking enjoys the concern of his own family and their supporters in

all generations to come, so that such an announcement might receive the widest possible

publicity. Can such an announcement, as significant as it is, be transmitted by, say, just one

single person? Certainly not. Its news would spread as widely as the early morning ,sun rays

encompassing the plains as well as the oceans; "And you shall never find any alteration to

Allah's order (Qur'an, ٣٣:۶٢)." ٢) Hadith al-Ghadir has won the divine concern of Allah, the Dear One, the Sublime, Who

inspired to His Messenger, peace be upon him and his progeny, including it in His Qur'an

which is recited by Muslims even during the late hours of the night or the early hours of the

day, in public and in private, in their supplications and ceremonial prayers, from the top of

:their pulpits and the heights of their minarets, stating

O Messenger! Convey that which has been revealed unto you from your Lord, and if" you do

not do so, then you have not conveyed His Message at all, and Allah will protect you from

[evil) men." (Qur'an, ۵:۶٧)[١)

When he, peace be upon him and his progeny, conveyed the divine Message (implied in this

verse), appointing `Ali as the Imam and entrusting him with the caliphate, Allah Almighty

:revealed the following verse

Today have I perfected your religion (Islam) for you, completed my blessing unto" you, and

[accepted Islam as your religion." (Qur'an, ۵:٣)[٢

So, congratulations upon congratulations to `Ali; this is Allah's favour; He grants it to

whomsoever He pleases. Anyone who looks into these verses will be profoundly impressed

by such divine favours. ٣) If divine concern is as such, no wonder, then, that the Messenger of Allah, peace be upon

him and his progeny, expressed such a profound concern when death approached him, may

my life be sacrificed for his sake. It was then that, according to the order which he received

from Allah Almighty, he set to announce `Ali's wilayat during his supreme pilgrimage, in the presence of so many witnesses, without being satisfied with similar previous announcements such as his warning in Mecca, or on other occasions with some of which you have by now become familiar. He, therefore, invited the believers to participate in his very last pilgrimage, known as the Farewell Pilgrimage. People from far and wide responded to his invitation, and no less than one hundred thousand pilgrims left Medina with him.[٣] On the standing day at Arafat, he informed the attendants that: "`Ali is of me, and I am of `Ali, and nobody discharges the responsibility [of my religion] on my behalf except I and `Ali."[۴] And when he came back from the pilgrimage and arrived at the valley of Khumm, trusted Gabriel descended upon him with "ayat al-tabligh," verse of conveying the Message, from the Lord of the Worlds. Immediately thereupon, he alighted there till those who lagged behind him, as well as those who went ahead of him, joined him. When they all assembled, he conducted the obligatory prayers then delivered a sermon about Allah, the Dear and the Omniscient, emphasizing the significance of `Ali's wilayat. You have already heard a glittering

report of

its news, and what you have not heard is even more exact and more explicit; yet what you

have heard should suffice you. Its news was carried on behalf of the Messenger of Allah,

peace be upon him and his progeny, by all those masses who were present with him there and

then and who are estimated to have been over one hundred thousand pilgrims from various

.lands

The order of Allah, the Dear and Sublime, which does not suffer any alteration in His

creation, necessitates the consecutive reporting of this hadith in spite of all obstacles in

conveying it. Yet the Imams of Ahl al-Bayt (as) follow their own wise methods of

disseminating it and publicizing for it. ۴) Referring to the latter, I suggest that you may consider the measure taken by the

Commander of the Faithful (as), then Caliph, in gathering people in the spacious meeting

place, the Rahba plain. He then said: "I ask in the Name of Allah each Muslim who heard

what the Messenger of Allah (pbuh) said on the Ghadir Day to stand and testify to what he

heard. Nobody should stand except those who saw the Prophet with their own eyes and heard

him with their own ears." Thirty sahabis, twelve of whom had particiated in the Battle of

Badr, stood and testified that the Prophet (pbuh) took `Ali by the hand and asked people: "Do

you know that I have more authority over the believers than the believers themselves "?have

They answered in the affirmative. He, peace be upon him and his progeny, then said:

"To

whomsoever I have been mawla, this (`Ali) is his mawla; O Lord! Befriend whoever

befriends him, and be the enemy of whosoever chooses to be his enemy." You know that

accusing thirty sahabis of being liars is rejected by reason; therefore, the achievement of

.consecutive reporting through their testimony is an irrefutable and undeniable proof

The same hadith was transmitted from those thirty sahabis by all those crowds who were then

present at the Rahba, and who disseminated it after their dispersal throughout the land, thus

providing it with extremely wide publicity. Obviously, the Rahba incident took place during

the caliphate of the Commander of the Faithful (as) who received the oath of allegiance in the

year ۳۵ A.H. The Ghadir event took place during the Farewell Pilgrimage, ۱۰ A.H. The time

period separating the first date from the second is twenty-five years during which many

events took place such as a devastating plague, wars, the opening of new countries, and the

invasions contemporary to the three righteous caliphs. This time period, one fourth of a

century, merely due to its duration, wars and invasions, in addition to a sweeping and

devastating plague, had ended the lives of many of those who had witnessed the ,Ghadir event

especially the elderly among the sahabah as well as their youths who were eager to meet their

Lord through conducting jihad in His way, the Exalted, the Omniscient, and in the way of His

Messenger, peace be upon him and his progeny, so much so that their dead outnumbered their

survivors. Some of them were scattered throughout the land, and many of those were not

present at the Rahba except those who kept company with the Commander of the Faithful (as)

in Iraq, and these were only males. In spite of all this, thirty sahabah, twelve of whom were

participants in the Battle of Badr, had heard hadith al-Ghadir from the Messenger of Allah,

peace be upon him and his progeny.

There may have been others who hated to testify, such as Anas ibn Malik[٥] and others who

received their due punishment in lieu of the prayers of the Commander of the Faithful to

Allah to punish those who hid the truth while knowing it. Had he been able to gather all

sahabis who were alive then, males and females, and address them in the same way which he

employed at Rahba, several times that many would have testified; so, what if he had asked

people in Hijaz before the passage of such a long time after the incident of the Ghadir?

Contemplate upon this fact and you will find it a very strong proof testifying to the

consecutive reporting of hadith al-Ghadir.

The books of tradition should suffice you in their documentation of hadith al-Ghadir. Take,

for example, what Imam Ahmed has quoted on page ٣٧٠, Vol ٤, of his Musnad from Abul

Tufayl who has said: "`Ali gathered people at the Rahba, then he said to them: `I adjure in the

name of Allah every Muslim who heard what the Messenger of Allah, peace be upon him and

his progeny, had said on the Ghadir Day to state his testimony.' Thirty persons stood up." Abu

Na`im has said: "Many stood up and testified how the Prophet (pbuh) took `Ali by the hand

and asked people: `Do you know that I have more authority over the believers than the

believers themselves have?' They answered: `We do, O Messenger of Allah!' Then he :said

To whomsoever I have been a mawla, this `Ali is his mawla; O Lord! Befriend` whoever

befriends him and be the enemy of whoever sets himself as his enemy.'" Abul-Tufail

continues to say: "I left the place dismayed (disgusted with many people's ignorance of this

hadith), and I met Zayd ibn Arqam and said to him: `I have heard `Ali say such and '.such

Zayd said: `Then do not deny that you have heard the Messenger of Allah, peace be upon him

"'.and his progeny, say so about him

Zayd's testimony stated above, and `Ali's statement in this regard, may be added to the

testimony of the thirty sahabis, thus bringing the number of narrators of this hadith to thirtytwo

sahabis. Imam Ahmed has recorded `Ali's hadith on page ١١٩, Vol. ١, of his Musnad as

transmitted by Abdul-Rahman ibn Abu Layla. The latter says: "I saw `Ali at the Rahba

abjuring people to testify, emphasizing that only those who had seen and heard the Prophet

pbuh) should stand and testify. Twelve participants in the Battle of Badr, whom I) remember

so well as if I am looking at them right now, did so." Abdul-Rahman quotes the latter

testifying that they had all heard the Messenger of Allah, peace be upon him and his ,progeny

asking people on the Ghadir Day: "Do not I have more authority over the believers' lives than

they themselves do, and my wives are their mothers?" The audience responded: ,"Yes, indeed

p: ٣٣٥

O Messenger of Allah!" Then he said, as Abdul-Rahman quotes him, "Then whosoever takes

me as his mawla must take `Ali as his mawla; O Mighty Lord! Befriend whoever befriends

"!him and be the enemy of whoever bears animosity towards him

Another narration is recorded by imam Ahmed on the same page. It quotes the (Prophet (pbuh

saying: "O Lord! Befriend whoever takes him as his wali and be the enemy of whoever

antagonizes him; support whoever supports him, and abandon whoever abandons him." The

narrative goes on to state that with the exception of three men, the witnesses stood .to testify

Ali invoked Allah to curse those who hid the truth, and his invocation was heeded. If` you add

Ali and Zayd ibn Arqam to the afore-mentioned twelve participants in the Battle of` ,Badr

then fourteen is obviously the number of witnesses. By tracing the traditions regarding the

Rahba incident, `Ali's wisdom becomes manifest in disseminating hadith al-Ghadir and

.publicizing for it

The Master of Martyrs, Abu Abdullah al-Husain, peace be upon him, has left us a legacy of a

very memorable stand which he took during the reign of Mu`awiyah. It was then that

truth

became manifest. It was similar to the stand taken by `Ali at the Rahba. During the pilgrimage

season, al-Husain (as), surrounded by throngs of pilgrims, praised his grandfather, ,father

mother and brother, and delivered an unprecedented, wise and eloquent speech that captivated

his audience and won their hearts and minds. His sermon was inclusive, one wherein he

reawakened the masses, traced and researched history, and paid the Ghadir incident its fair

and just dues. His great stand, therefore, produced great results, and it became equivalent to

hadith al-Ghadir in its fame and wide publicity. ۶) His nine descendants, all sinless Imams, applied their own methods to publicizing and

propagating the same hadith. Their methods reflect their wisdom which is comprehended by

by all those who possess sound senses. They used the eighteenth of Thul-Hijjah as a special

annual feast to congratulate and congratulate one another, merrily and humbly seeking

nearness to Allah, the Exalted, the Mighty, through fasting, prayers and supplications. They

go beyond limits in their deeds of goodness and acts of righteousness, thanking Allah for the

blessings which He bestowed upon them on that Day by virtue of the text that nominated the

Commander of the Faithful (as) as Caliph, and His divine promise for him to be the .Imam

They used to visit their kin, give more generously to their families, visit their brethren, look

after their neighbours, and enjoin their followers to do likewise. ۷) For this reason, the eighteenth of Thul-Hijjah of every year is celebrated as a feast by the

Shi`as of all times and climes.[۶] It is then that they rush to their mosques to offer obligatory

and supererogatory prayers, recite the Glorious Qur'an, and read the most celebrated supplications as a token of thanking Allah Almighty for perfecting His religion and completing His blessings upon them by nominating the Commander of the Faithful (as) as the Imam [in the theological as well as the secular sense]. It is then that they exchange visits and

happily wish each other the best, seeking nearness to Allah through righteousnes and goodness, and through pleasing their kin and neighbours. On that day, every year, they visit the mausoleum of the Commander of the Faithful (as), where no less than a hundred thousand pilgrims come from far and wide. There, they worship Allah on that day in the same way their purified Imams used to worship Him: through fasting, prayers, and remembrance of Allah.

They seek nearness to Him through acts of righteousness and the payment of sadaqat. They do not disperse before addressing the sacred shrine with a highly commended address authored by some of their Imams. It includes testifying to the glorious stand taken by the Commander of the Faithful (as), honouring his feats and struggle to lay the foundations of the principles of the faith, his service of the Master of Prophets and Messengers (pbuh), and his virtues and merits, among which was the honour which he had received from the Prophet on the Ghadir Day. This is the custom of the Shi`as every year. Their orators have always been referring to hadith al-Ghadir, quoting its traditon or even without reference to them,

and their

poets are accustomed to compose poems in its commemoration in old as well as ;modern times

therefore, there is no way to cast doubts about its being consecutively reported [۷] from the

sources of Ahl al-Bayt (as) and their Shi`as. Their motives to memorize it by heart, their

efforts to maintain its pristine text, safeguard its authenticity, publicize and ,..disseminate it

p: ۳۳۸

all have indeed resulted in the achievement of their most aspired objectives. Refer to all the

four major Shi`a Musnads, as well as other Shi`a references, containing well-documented and

supported traditions, and you will find each one of them reverberating with the same

meaning, and each tradition supporting the other. Whoever acquaints himself with these

traditions will find out that this hadith is mutawatir through their precious sources. ٨) There is no doubt about its being consecutively reported through Sunni sources, according

to natural laws, as you have come to know; "Allah's creation suffers no alteration; this is the

Right Guidance, but most people do not know." (Qur'an, ٣٠:٣٠) The author of Al-Fatawa

alHamidiyya, in spite of his stubbornness, admits the consecutive reporting of this hadith in

his abridged dissertation titled Al-Salawat al-Fakhira fil Ahadith al-Mutawatira." Al-Sayyuti

and other scholars of exegesis all admit the same. Refer to Muhammad ibn Jarir al-,Tabari

author of the famous works titled "Tafsir" and "Tarikh," Ahmed ibn Muhammad ibn Sa`id ibn

Aqdah, Muhammad ibn Ahmed ibn `Uthman al-Thahbi, have all written critiques of the

sources of this hadith. Each one of them has written an entire book on this subject. Ibn Jarir

includes in his own book as many as one hundred and five sources for this hadith [alone.[۸

Al-Thahbi, in spite of his fanaticism, has testified to the truth of many of its sources. In

chapter sixteen of Ghayat al-Maram, as many as eighty ahadith transmitted by Sunnis testify

to the authenticity of the Ghadir hadith. Yet he did not quote al-Tirmithi, al-Nisai, al-Tabrani,

p: ۳۳۹

al-Bazzar, Abu Ya`li, or quite a few other reporters who transmit this hadith. Al-Sayyuti

quotes this hadith while discussing `Ali in his book Tarikh al-Khulafa' transmitted by -al

Tirmithi, adding, "This hadith is also recorded by Ahmed as transmitted by `Ali (as), and also

by Ayyub al-Ansari, Zayd ibn Arqam, `Umer [inb al-Khattab], and Thu Murr. Abu Ya`li

quotes it from Abu Hurayrah, al-Tabrani from Ibn `Umer and from Ibn Abbas as transmitted

by Malik ibn al-Huwayrith, Habshi ibn Janadah, and Jarir, and also by Ammarah and

".Buraydah

A proof of the fame of this hadith is evident from the fact that imam Ahmed records it in his

Musnad from Riyah ibn al-Harish as transmitted by two sources. It states that a group of men

once came to `Ali (as) and said: "Assalamu Alaikum, our mawla." The Imam asked who they

were, and they answered him by saying that they were his subjects. The Imam asked :them

How can I be your mawla, while you are [stranger] bedouin Arabs?" They said: "We" have

heard the Messenger of Allah, peace be upon him and his progeny, on the Ghadir Day :saying

Whoever I have been his mawla, `Ali is his mawla.'" Riyah says that when they left,`

he

followed them and asked them who they were, and that they said to him: "We are a group of

the Ansar (Medenite Supporters) in the company of Abu Ayyub al-Ansari." Another proof of

its fame is what has been recorded by Abu Ishaq al-Tha`labi while explaining Surat al-Ma`arij

in his book Al-Tafsir al-Kabir, relying on two very highly respected sources, and stating the

:following

The Messenger of Allah, peace be upon him and his progeny, ordered people on the Ghadir

Day to assemble, then he took `Ali's hand and said: "Whoever accepts me as his mawla, `Ali

is his mawla." The news of this announcement spread throughout the land, and al-Nu`man al-

Fahri came to know about this hadith. Riding his she-camel, he came to meet the Messenger

of Allah, peace be upon him and his progeny. Having alighted, he said the following to the

Prophet: "O Muhammad! You ordered us to bear witness that there is no deity except Allah

and that you are the Messenger of Allah, and we obeyed; then you ordered us to offer prayers

five times a day, and we agreed; then you ordered us to pay zakat, and we agreed; then you

ordered us to fast during the month of Ramadan and we agreed; then you ordered us to

perform the pilgrimage and we agreed; then, as if all of this is not sufficient, you favoured

your cousin to all of us and said `Whoever accepts me as his mawla, `Ali is his

mawla;' is this

one of your own orders, or is it Allah's?" He, peace be upon him and his progeny, :answered

I swear by the One and only God that this is the command of Allah, the Exalted and" -omni

Scient;" whereupon al-Harith left heading towards his animal murmuring softly to :himself

O Lord! If what Muhammad (pbuh) says is true, then let it rain stones, or let a severe" torment

p: ۳۴۱

descend upon us." He hardly reached his animal before Allah caused a stone to cleave his

head, penetrate his body and come out of his anus, leaving him dead on the spot. It is in

:reference to that incident that Allah Almighty revealed the following verse

A man who brought a question (to the Prophet) asked for a sure penalty - which" cannot be

[warded off by those who reject the truth - from Allah, Lord of the Ways of Ascent."[۹

(Qur'an, ۷۰:۱-۳)

This is how the tradition, quoted verbatim,[۱۰] concludes. Its authenticity is accepted by

.many Sunni scholars as a common fact, Wassalam

,Sincerely

Sh

Footnote

We do not dispute its revelation in reference to `Ali's wilayat on Ghadir Khumm [۱] Day, and

our narratives from the sources of the purified progeny are consecutive. Suffices you for

reference to its narration by others besides the latter what Imam al-Wahid has quoted in his

exegesis of Surat al-Ma'ida on page ۱۵۰ of his book Asbabul Nuzul from two respected

sources: `Atiyyah and Abu Sa`id al-Khudri. The author says: "This verse [that is, the

one

reading: "O Messenger! Convey that which has been revealed unto you from your Lord"] was

revealed on Ghadir Khumm Day in reference to `Ali ibn Abu Talib (as)." The same is

narrated by al-Hafiz Abu Na`im who interprets it in his book Nuzul al-Qur'an relying on two

sources one of which is Abu Sa`id and the other is Abu Rafi`. It is also narrated by Imam

Ibrahim ibn Muhammad al-Hamawaini al-Shafi`i in his book Al-Fawa'id from various

sources ending with Abu Hurayrah. It is quoted by Imam Abu Ishaq al-Tha`labi while explaining the meaning of this verse in his Al-Tafsir al-Kabir from two respected .sources

What testifies to its reference to `Ali (as) is the fact that prayers had been already ,established

zakat was enforced, fasting was legislated, the pilgrimage to the House was being ,conducted

what is permissible was clarified and so was what is forbidden, the Shari`ah was already

regulated and its injunctions enforced; so, what else required Allah to place so much emphasis

other than on the issue of caliphate, one which prompted Him to pressure His Prophet in a

way which was almost similar to threatening? And regarding what, if not caliphate, could the

Prophet (pbuh) feel presentiment of dissension if he did not convey it, something which

?required God's own immunity against any harm that might result from discharging it

[۲] sahihs documenting the occasion that necessitated the revelation of this verse are

consecutive from the sources of the purified progeny (as). We do not doubt what the purified

progeny of Muhammad (pbuh) narrates even when al-Bukhari claims that the verse was

revealed on the day of `Arafat, for the members of the Prophet's house know what is

revealed

.in their house

-Sayyid Ahmed Zayni Dahlan, in a chapter on the Farewell Pilgrimage in his book Al [۳]

Sirah al-Nabawiyya [Biography of the Prophet], writes: "Ninety thousand - some say a

hundred and twenty-four thousand, while others say more - accompanied him, peace be upon

him and his progeny, from Medina, and this is just a rough figure of the number of people

p: ۳۴۳

who accompanied him," to the end of his statement from which you come to know that those

who went back with him were more than a hundred thousand, and they all witnessed the

.Ghadir hadith

[۴] We have quoted this hadith in our Letter No. ۴۸; so, if you refer to it, you will find it

verbatim numbered ۱۵ in the said reference; the same Letter refers to and comments on it in a

.way worthy of the attention of researchers

[۵] He, peace be upon him, said to him then: "Why don't you stand with other companions of

the Messenger of Allah (pbuh) and testify to what you heard of him then?" He answered: "O

Commander of the Faithful! I have grown old, and I have forgotten it." `Ali (as) said: "If you

are telling a lie, then may Allah strike you with a white [disease, i.e. leprosy] which your

turban cannot conceal." He hardly left before his face was filled with the marks of ,leprosy; so

he used to say: "I have become the object of a curse invoked by the Righteous Servant." This

incident is quite famous, and a testimony for its authenticity exists when Imam Ahmed ibn

Hanbal quotes it at the end of page ۱۱۹, Vol. ۱, of his Musnad, adding: "They all, except three

".men, rose to testify; and those three fell under the effect of his curse

Ibn al-Athir, while narrating the significant events that took place in the year ۳۵۲ in [۶] his

Kamil, says the following on page ۱۸۱, Vol. ۸, of his history book: "On the eighteenth of

p: ۳۴۴

Thul-Hijjah of that year, Mu`izz al-Dawla ordered decorations to be installed in ,Baghdad

fires to be lit at the police quarters, and all merriments be displayed; so, market-places were

opened at night just as is customary during `Id nights; he did all that to celebrate `Iid -al

Ghadir, Ghadir Khumm. Drums were beaten; and trumpets were sounded, and it was quite a

".memorable day

:Al-Kumait ibn Zayd has said [٧]

,On the day of the dawh, the Ghadir dawh day

...Caliphate was made manifest for him: were they to obey

:Abu Tammam, in a poetic masterpiece which he includes in his diwan, says

;On the Day of Ghadir, truth looked clear and bright

;Redolently, with no curtains nor bars to hide

The Messenger of Allah stood there to invite

,Them to come close to what is just and right

Gesturing with his hands, introducing your wali

!And mawla; yet see what happened to you and me

,He brings the news to people so eloquently

,While they come with grudge and depart grudgingly

,Yet he made the truth eloquently shine

.While they usurped even your right and mine

:You made its destiny the sharp blades of your sword

...And the grave for whoever wanted the truth to uphold

[۸] The author of Ghayat al-Maram says near the conclusion of Chapter ۱۶, page ۸۹, of his

book: "Ibn Jarir has quoted the Ghadir hadith from ninety-five sources in a book which he

dedicated to this subject, calling it Al-Wilayat, and Ibn `Uqdah has quoted it from one

p: ۳۴۵

hundred and five sources written down in a book which he also dedicated solely for this

subject-matter. Imam Ahmed ibn Muhammad ibn al-Siddiq al-Magharibi has stated that both

al-Thahbi and Ibn `Uqdah have dedicated a special book solely for this hadith;" so, refer to

.the sermon in his valuable book titled Fath al-Malik al-`Ali Bisihhati Babil `Ilm `Ali

[۹] This is quoted from al-Tha`labi by a group of Sunni dignitaries such as scholar al-

Shiblinji of Egypt in a biography of `Ali in his book Nurul Absar; so, you may refer to its

.eleventh page if you wish

[۱۰] Refer to what al-Halabi has quoted of the narratives related to the Farewell Pilgrimage in

his book of biography known as Al-Sira al-Halabiyya and you will find this hadith at the end

.of page ۲۱۴ of its third volume

Letter ۵۷

I Interpreting Hadith alGhadir

II The Link uharram ۲۵, ۱۳۳۰ ۱) Believing in the truthfulness of the sahabah requires ,interpreting hadith alGhadir

whether

it is consecutively reported or not. For this reason, Sunnis have claimed that "mawla" bears

various meanings all of which have been applied in the Holy Qur'an. It may mean "the

deserving," as the Almighty says when He addresses the infidels: "Your resort is the Fire; it is

your mawla," meaning "You deserve the punishment of the Fire." Another meaning is "the

supporter," as Allah, praised be His Name, says: "It is so because Allah is the mawla of those

who believe, and the infidels have no mawla." It also means "the heir," as in the statement of

the Almighty: "For each We have assigned mawali [mawlas] from the inheritance of the parents and the relatives," meaning heirs. It also means "relatives," as is clearly understood from the following verse of the Dear and Mighty One: "I fear the mawali after me," meaning relatives. It also means "friend," as the verse suggests: "On that Day, no mawla will be able to do any good to his mawla." "Wali" also connotes the person who is most qualified to fare with someone else's affairs, as we may say: "Mr. so and so is the wali of the minor." It also means "the supporter" and "the loved one." Some have said: "The gist of the hadith could be whoever I have supported, befriended, or loved;' for `Ali was as such, and this` meaning agrees with the prestige enjoyed by the good ancestors, and with the imamate of the three righteous caliphs, may Allah be pleased with them. ٢) It is also possible that some people regarded this hadith to refer to `Ali simply because one of `Ali's companions in Yemen noticed his uncompromising policy in executing the commandments of Allah; therefore, he spoke ill of him; for this reason, the Prophet, peace be upon him and his progeny, did not appreciate their attitude and stood up on the

,Ghadir Day

praised the Imam and lauded his contributions, attracting the attention to his prestige and

defending his name against those who intended to chew it. The pretext used by such a group

:of advocates is that in his sermon, the Prophet (pbuh) praised `Ali in particular, saying

Whoever I have been his wali, `Ali is his wali," and his Ahl alBayt"

in general, saying: "I am

leaving with you the Two Weighty Things: the Book of Allah and my progeny, my Ahl
";alBayt

so, he simply recommended that they should cherish `Ali in particular and his kin in

general. They claim that such a statement neither commits Ali to be his successor, nor
does it

.connote imamate for him, Wassalam

,Sincerely

Letter ۵۸

Letter ۵۸

,I Hadith alGhadir Cannot be Interpreted

II Pretext for its Interpretation is Speculative and Misleading. Muharram ۲۷, ۱۳۳۰ (۱
Somehow I have the feeling that your heart is not satisfied with what you yourself
have

stated, and your soul is not thereby pleased! You revere the Messenger of Allah
(pbuh) and

cherish his pristine wisdom, infallibility, conclusive Prophethood, believing that he is
the

master of the wise, and the seal of the prophets: "He does not speak of his own
inclination; it

is but a revealed inspiration; he has been taught by one mighty in power (Qur'an, ۵۳:۳-
".(۵

:Suppose a philosopher from another faith asks you about the Ghadir Day saying

Why did he (pbuh) stop all those thousands of companions from proceeding," confining them

in midday heat in such a sunbaked

plain? Why did he make sure to call back whoever

advanced, and wait for whoever lagged behind? Why did he camp with them in such a

desolate place where neither water nor vegetation was available? Then why did he preach to

them about Allah Almighty in that place and enjoined those who were present there to

convey, upon dispersing, what they had heard to those who had not, and why did he start with a selfeulogizing sermon, saying: `It looks like my Lord's Messenger [angel of death, Isra'il] is about to come to call me [to return to my Lord] and I will respond to the call; I am responsible, and so are you,' and what message was the Prophet (pbuh) enjoined to convey and which the nation was enjoined to heed? Why did he ask them: `Do not you believe that there is no god but Allah and that Muhammad (pbuh) is His Servant and Messenger, that His Paradise is just and His Fire is just, that death is just and the life after death is just, that the Hour is undoubtedly approaching, that Allah will bring to life all those who are lying in their graves?' and they responded in the affirmative? Why did he immediately take `Ali's hand, lift it till the white hair in his armpit became visible, saying: `O people! Allah is my mawla, and I am the mawla of the believers;' then why did he explain his statement `I am the mawla of the believers' by asking them: `Do not I have more authority over your lives than you yourselves have?' Then why did he say, having made such an explanation, `Whoever

has

accepted me as his mawla, this (`Ali) is his mawla; O Lord! Befriend whosoever befriends

him and be the enemy of whosoever antagonizes him; support whosoever supports him and

betray whosoever betrays him,' and why did he specifically choose him and pray for him in

such a manner which is worthy only of just Imams and truthful successors? And why did he require them to testify by asking them: `Do I not have more authority over you than you yourselves have?' and they answered in the affirmative; then he said: `To whomsoever I have been a mawla, `Ali is his mawla,' or `To whomsoever I have been a wali, `Ali is his wali, and why did he link the Qur'an to his progeny, thus making them the examples for the wise to follow till the day of Judgment? Why so much concern from such a wise Prophet? What was the mission that necessitated all these introductions, and what was the aspired objective from such a memorable stand? What was the message which Allah Almighty ordered him to convey when He said: `O Messenger! Convey what has just been revealed unto you from your Lord, and if you do not do so, then you have not conveyed His Message (at all), and Allah will protect you from (evil) men (Qur'an, ۵:۶۷),' and what mission required so much emphasis from Allah Who demanded, in a tone so close to threatening, to be conveyed? What was the

affair regarding which the Prophet feared dissension if not conveyed by him, one the

announcement of which required a profound protection from Allah against the harm of the

"?...hypocrites

I ask you, in the name of your grandfather, if you are asked all these questions, will you

,answer them by saying that Allah, the omniScient

,the allPowerful

simply wanted to

explain to the Muslims how `Ali had been supporting them, and how friendly he was ?to them

I do not think that you would give such an answer, and I do not think that you would interpret

Allah's words, or the words of the master of the wise, the seal of messengers and prophets, as

such. You are above thinking that he (pbuh) would exhaust his means and resources in

explaining something too clear, according to reason and common sense, to require such an

explanation. There is no doubt that you look at the actions and statements of the Prophet

pbuh) in a better light, one which is not derided by the discreet, nor criticized by)

philosophers or sages. There is no doubt that you appreciate the value of his statements and

.actions and render them to wisdom and infallibility

Allah the Almighty has said: "He is a blessed Messenger endowed with strength from the One

with the Throne, obeyed, able, and trustworthy; certainly your fellow is not possessed

Qur'an, ٨١:١٩-٢٢)." You are above accusing him of clarifying what is already clear, or)

expounding upon what is already common knowledge, or bringing unusual introductions for

such clarifications, or introductions having no bearing over nor corelation thereto. Allah and

His Messenger are above that. You, may Allah support the truth through your person, know

that what suits such measures, undertaken in the midday heat of that place, ones that are

conducive to his actions and statements on the Ghadir Day, is nothing less than the conveying

of the divine Message, and the appointment of his vicegerent. Logical proofs and rational explanations unequivocally prove that what he intended to do on that day was nothing other than the appointment of `Ali as his vicegerent and successor. This hadith, supported by proofs, is an explicit text regarding `Ali's caliphate, one which does not even require an interpretation, and there is no way to understand it otherwise. This is quite clear for anyone who is "... with a sound mind, attentive, and a witness (Qur'an, ٥٠:٣٧)." ٢) As regarding the pretext they claim, it is nothing but a speculation and an adulteration. It is the sophistry of confusion and embellishment. The Prophet (pbuh) dispatched `Ali to Yemen twice, the first took place in ٨ A.H. It was then that scandalmongers spread rumours about him, and some people complained about him to the Prophet (pbuh) upon their return to Medina. It was then that he resented their complaints,[١] and they saw the sparkle of anger on his face; yet they did not refrain from trying again. The second time took place in ١٠ A.H. It was then that the Prophet (pbuh) tied a knot on `Ali's standard, fixed his headwear with his

own hands, and said: "Proceed, and do not be distracted;" whereupon `Ali (as) proceeded to his destination as the divinely guided leader of the rest till he discharged the responsibility entrusted to him by the Messenger of Allah, peace be upon him and his progeny. Then he participated in the Prophet's Farewell Pilgrimage. It was then that the Prophet welcomed him

very warmly and even shared with him his own offering. It was then that no scandalmonger

dared to open his mouth, nor did any unfair person charge him with anything; so, how can this

hadith be necessitated by the objections of those in the opposition party? Or how could it be

?only an answer to their charges, as some people claim

Yet mere antagonism to `Ali is not sufficient for the Prophet to pile praises on him in the way

which he has done from a pulpit of camel saddles on the Ghadir Day except, Allah forbid, that

he risks his own deeds and statements, responsibilities and mission, just to please `Ali. His

divine wisdom is way above that, for Allah, praised be His Name, says: "It is the saying of a

glorious Messenger; it is not the speech of a poet; little do you believe; nor is it the speech of

a monk; little do you remember; it is but revelation from the Lord of the Worlds." ((۶۹:۴۰-۴۳

Had he desired to just show `Ali's contributions, and to rebut those who bore grudge against

,him, he (pbuh) would simply have said: "This is my cousin, my soninlaw

the father of my

descendants, the master of my household; therefore, do not harm him," or something

like this

to show mere admission of status and dignity. But the way this hadith is worded gives no

impression other than what we have suggested. It points out rational and deductive proofs. Let

the reason be whatever it may be, the statements quite obviously bear explicit meanings

.which demand no inquiry into their causes

,As regarding his reference to his household in hadith alGhadir

it is only to support the same

meaning which we have suggested, since he correlated them to the Glorious Book of ,Allah

setting them as examples for all the wise, saying: "I am leaving with you these which, as long

as you adhere to, shall never let you stray: the Book of Allah, and my progeny, my

household." He did not do that only so that the nation might realize that it had none to refer

to, nor rely upon, after the Prophet, other than both of them. Suffices you for a testimony

regarding the Imams from the Prophet's purified progeny (as) is that they are correlated to

Allah's Book which no wrong can approach from front nor from back. Just as it is not possible

to refer to any book which differs in its judgment from the Book of Allah, the Praised ,One

the Sublime, it is not possible likewise to refer to an Imam who opposes in his judgment the

.(Imams from the purified progeny (as

Consider his statement, peace be upon him and his progeny, "They shall never separate till

they join me at the Pool;" it is a proof that the earth shall never be without an Imam from his

loins who is equivalent to the Book. Anyone who scrutinizes this hadith will find it restricting

the caliphate to the Imams from the purified progeny of the Prophet (pbuh). This is supported

by the hadith reported by Zayd ibn Thabit and quoted by Ahmed in his Musnad at the

beginning of page ١٢٢, Vol. ٥. It states that the Messenger of Allah, peace be upon him and his progeny, has said: "I am leaving you with two successors: the Book of Allah, like a rope extending from heavens to earth, and my household, for they both shall never part from each other till they join me at the Pool." Such a statement is indeed indicative of assigning the caliphate to the Imams from the purified progeny, peace be upon them. You know that the text which emphasizes following the Prophet's progeny implies following `Ali's leadership, since `Ali, after the Prophet (pbuh), is the undisputed master, and the obeyed Imam of his household. On one hand, hadith alGhadir and others like it imply that `Ali is the Imam of the Prophet's household whose status, according to Allah and His Messenger, is equal to that of the Holy Qur'an. On the other hand, it gives credit to his own great personality because of which he became the wali of all those whose wali is none other than the Messenger of Allah (pbuh), Wassalam.

Sincerely,

Sh

Footnote

[۱] We have clarified the same in our Letter No. ۳۶; so, refer to it and do not overlook our

comment in this regard.

Letter ۵۹

I Truth Manifests,

II Evasion. Muharram ۲۸, ۱۳۳۰ ۱) I have never seen, in the past or in the present, anyone more gentle in his tone, more strong

in his argument, than your own self. Now truth has manifested itself due to the proofs which

you have brought forth, thus uncovering the mask of doubt, revealing the pleasant

countenance of conviction. No longer do we claim that the meaning of "wali" and "mawla" in

hadith alGhadir

is "foremost," or that it implies the "supporter," or the like, nor anything akin

to what that man who asked for a sure torment had suggested; your view regarding the

mawla" stands on firm grounds, and is taken for granted. ٢) I wish you agree to our" interpretation of the said hadith which is endorsed by a group of

learned `ulema, including imam Ibn Hajar in his Al-Sawa`iq al-Muhriqa, and alHalabi

in his

Sirat. They argue that even if we agree that he (`Ali) is the most worthy of imamate, the

Prophet's] intention here is futuristic; otherwise, he would have become the Imam in] spite of

the presence of the Prophet (pbuh) [which is an impossible situation, since the Prophet, as

,[.long as he was alive, was the sole Imamtr

who did not mind the forthcoming of an Imam

after him. It is as though the Prophet (pbuh) had said: "`Ali shall be the Imam as soon as he

receives the oath of allegiance;" so, such a situation will not collide with the precedence of

the three Imams; it thus safeguards the honour of the good ancestors, may Allah Almighty be

.pleased with them all

,Sincerely

Letter ۶۰

Letter ۶۰

Evasion Refuted Muharram ۳۰, ۱۳۳۰ You have, may Allah support the truth through your person, asked us to be convinced that the

gist of hadith alGhadir

p: ۳۵۶

is that `Ali is the most worthy of imamate when and if the Muslims choose him as such and swear the oath of allegiance to him, hence his priority to which the hadith hints is futuristic, rather than immediate. In other words, such a priority will take place when and if it is forcibly taken, rather than being actual, so that it does not clash with the caliphate of the three Imams who preceded him [in ruling the Muslims]. We ask you in the light of the truth, the dignity of justice, the honour of fairness, and the logic of fair play, if you yourself are convinced of it so that we may follow suit and follow in your footsteps. Do you agree to give such an explanation yourself, or can it be attributed to you, so that we may follow in your footsteps and do as you do? I do not think that you are convinced or pleased with a view such as this. I am convinced that you yourself wonder about anyone who would accept to derive such a meaning for this hadith when the text does not at all suggest it, nor can anyone conceive it as such; nay, it even challenges the wisdom and discretion of the Prophet pbuh)..., astaghfir-Allah. It neither agrees with his great deeds nor very serious)

statements

made on the Ghadir Day, nor with the irrefutable proofs which we brought forth above, nor

with what alHarith

` ibn alNu

man alFahri

understood, and what is emphasized by Allah and

.His Messenger, as well as all the companions

Yet even the pending priority does not actually agree with the general meaning of this ,hadith

for it obviously does not necessitate that `Ali (as) should not have been the mawla of the three

caliphs, nor the mawla of anyone who died while being contemporary to any of them. This is

exactly the opposite of the conclusion driven home by the Prophet (pbuh) who asked: "Do I

not have more authority over the believers than the believers themselves have?" and people

answered him in the affirmative; then he (pbuh) said: "To whomsoever I have been the mawla

i.e. master of each and every Muslim individual, without any exception), `Ali is his) ".mawla

So, as you see, nobody is made the exception [other than, of course, the person of the Prophet

[.himselftr

implied in this statement; `Ali is indeed the mawla without any argument. Both

Abu Bakr and `Umer, having heard the words of the Prophet (pbuh) on the Ghadir Day, said

to `Ali:[١] "You have, O son of Abu Talib, become the mawla of every believing man and

woman,"thus admitting that he had become the master of every believing man and

,woman

generalizing the application to all believing men and women since the sun set on the Day of

.the Ghadir

Once `Umer was asked: "Your conduct with `Ali is quite different from that of any other

companion of the Prophet (pbuh)." `Umer responded by saying: "Why, he is my mawla," as

stated by Dar Qutni on page ۳۶ of Al-Sawa`iq al-Muhriqa. He thus admitted that `Ali was his

master, and he (Ali) had not been chosen to be a caliph yet, nor had he yet received the oath

of allegiance from anyone. Consider how his (`Umer's) statement proved that `Ali was his

mawla and the mawla of every believing man and woman right then, not by virtue of futurity,

since the Messenger of Allah, peace be upon him and his progeny, on behalf of the Almighty

Allah, conveyed the same on the Ghadir Day. `Umer once asked `Ali to arbitrate in a case

brought forth before him involving two bedouins disputants. One of them asked: "Is this man

(`Ali) to judge between us?" `Umer immediately leaped in rage, took the man by the neck and

said to him: "Woe unto you! Do you know who this man is? He is your mawla, my mawla,

and the mawla of all believers; whoever rejects him as the mawla is certainly not a Muslim",

as stated near the conclusion of Chapter ١١ of Ibn Hajar's Al-Sawa`iq al-Muhriqa. Those who

have recorded this incident are quite a few.

You, may Allah support the truth through your person, are aware of the fact that had the

philosophy of Ibn Hajar and his supporters regarding the Ghadir hadith been

accepted, the

Messenger of Allah, peace be upon him and his progeny, would have been proven to be

tampering with his own mission and responsibility – we seek refuge with Allah against

thinking in such a manner – hallucinating in his speeches and deeds – Allah is above letting

His Messenger do that – without having, according to such a philosophy, any purpose in that

awesome situation other than making an announcement that after `Ali had been elected as

caliph, he would be most fit for it, and that, the theory goes on, nobody should ,monopolize it

for `Ali and all other companions, and Muslims in general, are in that respect equal. What

characteristic did the Prophet, peace be upon him and his progeny, intend then and there to

attribute to `Ali, and `Ali alone, from among all others who are wellknown

for their history

?in serving Islam, if such philosophy, O Muslims, is proven accurate

As regarding their claim that had `Ali's priority regarding the Imamate not been futuristic, he

would have become then the Imam in spite of the presence of the Messenger of Allah, peace

be upon him and his progeny, we say that such a claim is indeed quite odd; it is the watering

down of the truth, an unmatched misrepresentation which ignores the covenants of all

prophets, caliphs, kings and princes to their successors. It overlooks the meaning of the

hadith: "You to me are like Aaron to Moses except there will be no prophet after me." It is an

attempt to forget his statement, peace be upon him and his progeny, in the hadith

relevant to

his kin when he warned them saying, "Therefore, listen to him [to `Ali] and obey him," and to

other numerous texts in this meaning. Even if we suppose that due to the presence of the

Messenger of Allah, peace be upon him and his progeny, `Ali's priority of the imamate could

not be effective immediately, then obviously it had to be effective after his demise, following

the unanimously accepted rule of interpreting a statement the absolute truth of which is

unattainable by its closest meanings. As regarding the honour of the good ancestors, it is

safeguarded without forcing such an interpretation as we will explain if necessary, .Wassalam

,Sincerely

Sh

Footnote

This is quoted by Dar Qutni, as indicated near the conclusion of Section ۵, Chapter [۱] ,One

of Al-Sawa`iq al-Muhriqa by Ibn Hajar; so, refer to page ۲۶. It is also narrated by many

traditionists, each from his own source, and in their own books of traditions. Ahmed has

quoted something similar from `Umer of the ahadith narrated by al-Bara' ibn `Azib on page

.Vol. ۴, of his Musnad, which we have already quoted in Letter No. ۵۴ above ,۲۸۱

Letter ۶۱

Requesting Texts Narrated by Shi`a Sources Safar ۱, ۱۳۳۰ As long as the honour and dignity of the good ancestors are protected, then there is nothing

wrong with considering all the ahadith regarding the Imam (as), the ones to which you have

referred, including hadith alGhadir

.or any other one, without the need for an interpretation

You may also know other ahadith relevant to this subject with which the Sunnis are not

familiar; so, may I request you to narrate them so that we may acquaint ourselves ?therewith

.Wasslam

,Sincerely

Letter ۶۲

Letter ۶۲

Forty Ahadith Safar ۲, ۱۳۳۰ Yes, we will narrate to you consecutively reported ahadith with which the Sunnis are not

familiar. These are narrated by members of the purified progeny of Muhammad (pbuh), of

which we relate forty:[١] ١) AlSaduq

Muhammad ibn `Ali ibn alHusayn

ibn Babawayh alQummi

has included in his

book Ikmal adDin

`wa Itmam alNi

mah, as transmitted by `AbdulRahman

ibn Samrah, one

,particular hadith in which the Messenger of Allah, peace be upon him and his progeny

addresses `AbdulRahman

thus: "O Abu Samrah! If views differ and opinions vary, then refer

to `Ali ibn Abu Talib, for he is my nation's Imam, and my successor over them after me." ٢) In the same reference, i.e. the Ikmal, alSaduq

quotes Ibn `Abbas narrating one hadith in

which the Messenger of Allah, peace be upon him and his progeny, says: "Allah, the Praised

One and the Sublime, cast a scrutinizing look at the inhabitants of the earth and chose me

from among them to be the Prophet, then he cast another look and chose `Ali as the Imam and

commanded me to take him as my brother, and appoint him as the wali and vizier." (٣
AlSaduq,

also in the Ikmal, traces one hadith to Imam alSadiq

(as) who quotes his father

and ancestors citing the Messenger of Allah, peace be upon him and his progeny, saying:

Gabriel has told me that the Lord of Power, exalted is His Greatness, has said: "`Whoever

comes to know that I am the Lord without any partner, and that Muhammad is my Servant

and Messenger, that Ali ibn Abu Talib is Muhammad's successor, and that the Imams from

his descendants are My Arguments, then I would let him enter Paradise through My ,Mercy.'" ۴) AlSaduq

also in his Ikmal, traces another hadith to Imam alSadiq

as) who quotes his)

father and grandfather citing the Messenger of Allah, peace be upon him and his ,progeny

saying: "The Imams after me are twelve: The first is `Ali and the last is alQa'im

;[alMahdi]

,they are my successors and the executors of my will." ۵) AlSaduq

also in his Ikmal, traces yet another hadith to alAsbagh

ibn Nabatah who says

that the Commander of the Faithful `Ali ibn Abu Talib (as) once approached, his hand in the

,hand of his son alHasan

and said: "The Messenger of Allah once came to us and his hand

was in mine like this, saying: `The best of creation after me, and their master, is this brother

of mine who is the Imam of every Muslim, the prince of every believer after me.'" ۶) ,AlSaduq

also in his Ikmal, tracing one hadith to Imam alRida

as) who quotes his)

:forefathers citing the Messenger of Allah, peace be upon him and his progeny, saying

Whoever likes to uphold my religion and embark upon the Ark of Salvation after me," let him

follow the example of ` Ali ibn Abu Talib, for he is the executor of my will, and my

,vicegerent over my nation during my lifetime and after my demise." ۷) AlSaduq

also in his Ikmal, attributes another hadith by the Messenger of Allah, peace be

upon him and his progeny, to Imam alRida

as) who quotes his ancestors stating that the)

Prophet (pbuh) once said: "I and `Ali are the fathers of this nation; whoever knows us very

well also knows Allah, and whoever denies us also denies Allah, the Unique, the Mighty. And

from `Ali's descendants are my grandsons alHasan

,and alHusayn

who are the masters of the

youths of Paradise, and from alHusayn's

descendants shall be nine: whoever obeys them

obeys me, and whoever disobeys them also disobeys me; the ninth among them is their Qa'im

,and Mahdi." ٨) AlSaduq

also in his Ikmal, traces another hadith through isnad to Imam alHasan

`al

Askari (as) who quotes his ancestors up to the Messenger of Allah, peace be upon him and

his progeny, addressing Ibn Mas`ud thus: "O Ibn Mas`ud! `Ali ibn Abu Talib is your Imam

after me; he is my successor over you." ٩) Quoting one hadith related by Salman, ,alSaduq

also in his Ikmal, says that once Salman

visited the Messenger of Allah, peace be upon him and his progeny, and found alHusayn

ibn

Ali (as) sitting on his lap, and the prophet was kissing him and saying: "You are a` ,master

son of a master, an Imam and son of an Imam, brother of an Imam, father of Imams, and you

are Allah's Argument, the son of His Argument (Hujjah), and father of nine Arguments from

,your loins, the ninth of them is their Qa'im." (۱۰) AlSaduq

also in his Ikmal, quotes another hadith traced also to Salman who quotes a

lengthy hadith by the Messenger of Allah in which he (pbuh) says: "O Fatima! Have you not

?come to know that we are Ahl alBayt

Allah has made the Hereafter dearer to us than this

life, and Allah the Exalted, Praised is His Name, cast a look at the inhabitants of the earth and

chose me from among His creation; then he cast a second look and chose your husband and

inspired me to marry you to him and take him as wali and vizier, and to make him my

successor over my nation. So, your father is the best of prophets, your husband is the best of

,wasis, and you are the first to join me." (١١) AlSaduq

also in his Ikmal, quotes a lengthy hadith and mentions in it that a meeting of

over two hundred men from the Muhajirun (Meccan Immigrants) and the Ansar (Medenite

Supporters) were seeking knowledge and studying jurisprudence, and that each one of them

started bragging about himself, while `Ali (as) remained silent. They asked him: "O father of

,alHasan

what stops you from saying something?" In response to their question, he (as) only

reminded them of a statement made by the Messenger of Allah (pbuh) in which he said: "`Ali

is my brother, vizier, heir, executor of my will, successor over my nation, and the wali of

,every believer after me; so, admit all of this about him." (۱۲) AlSaduq

,also in his Ikmal, quotes a lengthy hadith narrated by `Abdullah ibn Ja`fer, alHasan

,alHusayn

,Abdulllah ibn `Abbas, `Umer ibn Abu Salamah, Usamah ibn Ziyad`

Salman, Abu Tharr al-Ghifari, and alMiqdad

who all say that they heard the Messenger of

Allah (pbuh) saying: "I have more authority over the believers than the believers themselves

have; my brother `Ali has after me more authority over the believers than the believers

,themselves have." (١٣) AlSaduq

also in his Ikmal ad-Din wa Itmam al-Ni`mah, quotes alAsbagh

ibn Nabatah

who cites Ibn `Abbas saying that he heard the Messenger of Allah, peace be upon him and his

,progeny, saying, "I, `Ali, alHasan

,alHusayn

and nine from the progeny of Husayn are

Purified." (١۴) AlSaduq

has also quoted in his Ikmal Ibn Abayah ibn Rab`i citing Ibn `Abbas saying that

the Messenger of Allah, peace be upon him and his progeny, has said: "I am the master of the

Prophets, while `Ali is the master of the wasis." (١۵) AlSaduq

has also quoted in his Ikmal one hadith transmitted by Imam alSadiq

(as)

through isnad stating that the Messenger of Allah (pbuh) has said: "Allah, the Exalted, the

Almighty, favoured me over all other prophets, and favoured `Ali over all other wasis,

and

favoured from `Ali's descendants alHasan

,and alHusayn

and chose from alHusayn's

progeny the wasis who safeguard the faith against the distortion of extermists, the adulteration

,of liars, and the misinterpretations of those who have strayed." (۱۶) AlSaduq

also in his Ikmal, has quoted `Ali (as) citing the Messenger of Allah, peace be

upon him and his progeny, saying: "The Imams after me are twelve: the first of them ,is `Ali

and the last is alQa'im

through whom Allah, the Exalted and the Mighty, shall open the east

of the earth as well as the west."[٢] ١٧) AlSaduq

has also quoted in his Amali a lengthy hadith narrated by `Ali (as) in which the

Messenger of Allah, peace be upon him and his progeny, says, "`Ali is of me, and I am of `Ali

who is created of my own mould; he solves people's disputes regarding my Sunnah; he is the

Commander of the Faithful, the leader of the foremost among all men, and the best of ,wasis." ١٨) AlSaduq

also in his Amali, has quoted another lengthy hadith reported by `Ali (as) in

which the Messenger of Allah, peace be upon him and his progeny, says: "`Ali is the

Commander of the Faithful according to the Wilayat of Allah, the Exalted and the ,Mighty

which He tied in a knot upon His Throne and required the angels to witness; `Ali is Allah's

,Vicegerent and Proof [Hujjatullah]; he is the Imam of the Muslims." ١٩) AlSaduq

,also in his Amali, has quoted Ibn `Abbas relating that the Messenger of Allah

peace be upon him and his progeny, has said: "O `Ali! You are the Imam of the Muslims, the

Commander of the Faithful, the leader of the foremost renown of all men, Allah's Proof after

,me, and the master of all wasis." ٢٠) AlSaduq

(also in his Amali, has cited Ibn `Abbas quoting the Messenger of Allah (pbuh

saying: "O `Ali! You are my successor over my nation, and you are to me like Seth to

,Adam." ٢١) AlSaduq

also in his Amali, has quoted Abu Tharr alGhifari

p: ٣۶٧

saying, ""We were once in

the company of the Messenger of Allah (pbuh) at his mosque when he said: `A man will enter

through this door who is the Commander of the Faithful and the Imam of the ',Muslims

whereupon `Ali ibn Abu Talib came in, and the Messenger of Allah (pbuh) welcomed ,him

turned his glorious face to us and said: `This is your Imam after me.'" ٢٢) In his Amali, alSaduq

has cited Jabir ibn `Abdullah alAnsari

quoting the Messenger of

Allah (pbuh) saying: "`Ali ibn Abu Talib is the foremost among them in accepting Islam, and

he is the most learned... He is the Imam and successor after me." ٢٣) In his Amali, alSaduq

has also quoted one hadith correct through isnad related by Ibn

Abbas who quotes the Messenger of Allah (pbuh) saying: "O people! Whose words` are better

than Allah's? Your Lord, Mighty is His Grace, has commanded me to assign `Ali over you as

the most outstanding Imam, as my own successor and executor of my will, and that you

should regard him as my brother and vizier." ٢۴) In his Amali, alSaduq

also quotes one hadith correct through isnad narrated by Abu

Ayyash who says: "The Messenger of Allah (pbuh) once ascended the pulpit and` delivered a

sermon in which he said: `My cousin `Ali is also my brother, vizier, successor, and the one

who pays my dues on my own behalf.'"[۳] ۲۵) In his Amali, alSaduq

has also quoted one hadith correct through isnad reported by the

Commander of the Faithful who says: "Once, the Messenger of Allah (pbuh) delivered a sermon in which he said: `O people! The month of Allah has approached,' and he continued his sermon recounting the attributes of the month of Ramadan. I asked: `O Messenger of Allah! What is the best of deeds in this month?' He replied: `It is staying away from whatever Allah has forbidden you,' then he burst weeping, so I inquired: `What grieves you, O Messenger of Allah?' and he answered: `O `Ali! I am grieving at what horrible forbidden things that will happen to you in the same month,' adding, `You are my wasi, the father of my descendants, and my successor over my nation during my lifetime and after my death; your bidding is as good as mine, and so is your forbidding.'" ۲۶) In his Amali, alSaduq ,has quoted another hadith narrated by `Ali, peace be upon him thus: "The Messenger of Allah (pbuh) has said: `O `Ali! You are my brother and I am yours; I have been chosen to be the Prophet while you have been chosen to be the Imam; I take charge of the revelation [of the Holy Qur'an] while you take charge of its implementation; you are the father of this nation. O `Ali! You are my wasi and vicegerent, my vizier and heir,

and the

father of my offspring.'" ۲۷) In his Amali, alSaduq

has also quoted one hadith the isnad of which is authentic as

transmitted by Ibn `Abbas who says: "While the Ansar were assembling at Quba' Mosque, the

p: ۳۶۹

Messenger of Allah (pbuh) said: `O `Ali! You are my brother and I am yours; you are the executor of my will and my own successor, and the Imam of my nation after me: Allah will assist whoever assists you, and He will be the enemy of whoever antagonizes you.'" ٢٨) In his Amali, alSaduq has also quoted a lengthy hadith narrated by Ummu Salamah in which the Messenger of Allah (pbuh) addresses her thus: "O Ummu Salamah! Listen and bear witness: This `Ali ibn Abu Tlib is the executor of my will; he is my successor, the one who tries my enemies, and the one who safeguards my Pool [of alKawthar]." ٢٩) In his Amali, alSaduq has also quoted Salman al-Farisi saying, "I have heard the Messenger of Allah (pbuh) saying: `O Muhajirun and Ansar! Shall I lead you to that which, as long as you adhere to, shall never let you stray after me?' They said: `O yes, Messenger of Allah!' He (pbuh) said: `This `Ali is my brother and the executor of my will, my vizier, heir and successor; he is your Imam; therefore, love him as much as I love him, and respect him as much as I respect him, for Gabriel has enjoined me to say so to you.'" ٣٠) In his Amali, alSaduq

has also quoted through isnad one hadith related by Zayd ibn

Arqam in which the Messenger of Allah (pbuh) is quoted saying: "Shall I lead you to that

which, as long as you adhere to, will protect you against annihilation and straying? Your

Imam and wali is `Ali ibn Abu Talib (as); therefore, do support him, listen to his counsel, and

believe in him, for Gabriel has ordered me to say so to you." ٣١) In his Amali, alSaduq

has quoted Ibn `Abbas relating one hadith in which the Messenger

of Allah (pbuh) says: "Allah, the Praised, the Sublime, has inspired to me: `I have selected

from your nation a brother and heir for you, a successor and executor of your will.' I :inquired

O Lord! Who is he?' He replied: `It is he who loves me and I love him...,' till He said in` His

divine statement: `It is `Ali ibn Abu Talib.'" ٣٢) In his Amali, alSaduq

has quoted Ibn `Abbas citing another hadith related by his

ancestors in which the Messenger of Allah (pbuh) says: "During my isra' (night journey), my

Lord, Exalted is His Might, promised me that `Ali is the Imam of the pious, the leader of the

foremost among renown men, the religion's chief." ٣٤) In his Amali, alSaduq

has quoted one hadith through isnad to Imam alRida

as) who)

quotes his ancestors citing the Messenger of Allah (pbuh) saying: "`Ali is of me, and I am of

Ali; may Allah wage war against those who fight `Ali; `Ali, indeed, is the Imam of` creation

after me." ٣٥) Abu Ja`fer Muhammad ibn alHasan

,alTusi

the sect's shaykh, in his Amal quotes one

hadith narrated by `Ammar ibn Yasir in which the Messenger of Allah (pbuh) is quoted

telling `Ali, "Allah has decorated you in a way that is most dear to Him: through asceticism to

p: ٣٧١

the extent that you do not feel deprived of any of this life's pleasures, and none of them feels

deprived of you, and He has endowed you with the love for the destitute, making their

fellowship welcomed by you, and they welcome you as their Imam; therefore, congratulations

to whoever loves you and believes in you, and woe unto whoever hates you and tells lies

about you." ۳۶) In his Amali, Shaykh alSaduq

has also quoted one hadith through isnad to `Ali (as) who

(has said while preaching from Kufa's pulpit: "O people! The Messenger of Allah (pbuh

granted me ten attributes that are dearer to me than anything upon which the sun shines: He

pbuh) has said to me: `O `Ali! You are my brother in this life and the life hereafter,) and you

are the closest to me among all creation on the Day of Resurrection; your residence in

Paradise faces mine; you are my heir, the executor of my will after me, faring with both my

foes and family; you protect my family on my own behalf during my absence; you are my

nation's Imam; you execute justice among my followers; you are my friend, and my friend is

the friend of Allah; your enemy is my enemy, and my enemy is surely the enemy of Allah.'" ۳۷) In alSaduq's

book titled Al-Nusus `ala al-A'Imma, which contains texts relevant to the

Imams, alHasan

(ibn `Ali (as) is quoted saying: "I have heard the Messenger of Allah (pbuh

say the following to my father: `And you are the inheritor of my knowledge, the substance of

my own judgment, and the Imam after me.'" ٣٨) Also in his work containing texts about the Imams, alSaduq

quotes `Umran ibn Hasin

saying: "I have heard the Messenger of Allah (pbuh) say to `Ali, `You are the Imam and

successor after me.'" ٣٩) Also in his same work, alSaduq

(quotes `Ali (as) citing the Messenger of Allah (pbuh

saying to him: "O `Ali! You are the wasi over those who have died among my household, and

the caliph of those who are alive among my nation." ۴٠) Also in the same reference cited above, alSaduq

quotes alHusayn

:ibn `Ali (as) saying

When Allah revealed the verse: `And those who are kin of each other are more" worthy of

each other in the Book of Allah,' I asked the Messenger of Allah to interpret it, and he :said

You are the kin; when I die, your father `Ali is the most worthy of me and my station;` when

your father dies, your brother alHasan

is most worthy of it; and if alHasan

dies, then you are

"'.most worthy of his station

This is the conclusion of what we wanted to quote in such a hurry. Its ratio to the remainder

of the texts is like that of one bouquet to the remainder of all flowers, or the drop of water to

.the ocean; yet a portion should suffice; praise be to the Lord of the worlds, Wassalam

,Sincerely

Sh

Footnote

[۱] This much suffices due to the fact that we have narrated quite a few ahadith from sources

p: ۳۷۳

,such as the Commander of the Faithful `Ali ibn Abu Talib (as), `Abdullah ibn `Abbas Abdullah ibn Mas`ud, `Abdullah ibn `Umer, Abu Sa`id al-Khudri, Abul-Darda', Abu` Hurayrah, Anas ibn Malik, Ma`ath ibn Jabal, quoting various sources, all stating that the Messenger of Allah, peace be upon him and his progeny, has said: "Whoever teaches my nation forty ahadith related to its faith, Allah will resurrect him on the Day of Judgment in the company of the faqihs and the learned." In another wording of the same hadith, "Allah will resurrect him as a learned faqih." According to Abul-Darda', the statement reads: "I will include him in my intercession on the Day of Judgment, and he shall be a witness." According to Ibn Mas`ud, "It will be said to him: `Enter Paradise from whichever gate you "'.please According to Ibn `Umer's narration, "... he will be included with the men of knowledge, and be resurrected in the company of martyrs." Suffices us in learning these forty ahadith and others included in all our Letters his statement, peace be upon him and his progeny, "Allah will look after whoever listens to my statement, comprehends it and conveys it just as he

heard it." And also his hadith: "Let those of you who witness [my Sunnah] convey it to those

".who are absent

This hadith and the ones before it exist in a chapter containing what has been [۲] narrated

about the Prophet (pbuh) regarding the Qa'im, and that he is the twelfth in the line of ;Imams

.it is Chapter Twenty-Four of Ikmal ad-Din wa Itmam al-Ni`mah, pages ۱۴۹-۱۶۷

This hadith, together with the four preceding it, is quoted from al-Saduq's Ghayat [۳] -al

Maram. These are quite lengthy, and we have quoted from them whatever testifies to our

argument. As regarding the ahadith which succeed it, they are to be found in Chapter ۱۳ of

.Ghayat al-Maram

Letter ۶۳

,I Shi`a Texts Rejected as Testimonials

?II Why Have Others Refrained from Quoting Them

III Asking for More Texts. Safar ۳, ۱۳۳۰ ۱) As long as these texts are not quoted by `nonShi

as, Sunnis are not bound to accept them as

testimonials. ۲) Had they been verified, why has nobody else quoted them? ۳) Let us .refer only to the hadith narrated by Sunnis in this regard, Wassalam

,Sincerely

Letter ۶۴

Letter ۶۵

,I Above Texts were Quoted upon Request

,II Sahihs are Proofs against the Majority

III Not Quoted Because of Their Existence in Our Own Sahihs. Safar ۴, ۱۳۳۰ ۱) We have

cited those texts in order to acquaint you with them and in response to your own request. ٢) Our own testimonial against your argument is what we have already quoted from your own sahihs. ٣) The reason why those texts were not included is due to the prejudice, with which we are familiar, of those who concealed their grudge, and hid their animosity, from the party of Pharaoh during the early epoch of Islam, worshippers of authority and domination who spent everything they possessed of might and means to hide the contributions of Ahl alBayt

and

put out their light in every land. They forced people to deny their feats and attributes through

means and methods of both tempting and terrorizing, through their wealth once, and through

their positions and political stature another. They bestowed their favours upon those who

denied these merits, dismissing, banishing or even murdering those who believed in .them

You know that the texts related to the imamate, and the promises of caliphate, are held with

apprehension by those who fear that such texts may jeopardize their thrones or undermine the

very foundations of their governments. The safety of these texts against the tampering of such

people, of that of their followers and flatterers, and their ability to reach us through many

sources and methods, is, indeed, a miracle testifying to their own truth. This is so due to the

,fact that those who denied the status of Ahl alBayt

usurped the positions rightly and divinely

assigned to them, used to incur the worst punishment upon anyone who showed love for Ahl

.alBayt

They would shave his beard, convey him on the back of a donkey and tour the

,marketplaces

humiliating him, beating him and depriving him of even the most simple and

basic human right, till he would lose all hope for justice from those rulers and despond of

having friends in the community.[۱] So, if anyone spoke well of `Ali (as), he would be

disowned, and retribution would fall upon him; therefore, his possessions would be

confiscated, and he would be executed. How many tongues praising `Ali were cut off? How

many eyes which looked at him with respect were gouged? How many hands which pointed out to him were amputated? How many feet which walked towards him affectionately were sawed? How many homes of his followers were burnt? And how many of their families were banished...?

Among the narrators of hadith and "protectors of the legacy" were people who worshipped those monarchs and tyrants as well as their rulers other than worshipping Allah, the Exalted, the Sublime, and they sought nearness to them with all their resources of scholarship, thus distorting, testifying for the authenticity of this or against the authenticity of that, just like many whom we see these days of flatterers among shaykhs, hired scholars, bad judges who race to please the rulers by endorsing their policies, be they just or unjust, calling their edicts correct, be they truly correct or corrupt; so, the ruler does not even have to ask them for a verdict in support of his regime or to indict his opponents, for they do so according to his own wish and according to the requirements of his policy, even if this means opposing the

Book

and the Sunnah, thus violating the nation's consensus, out of their own eagerness to safeguard

their positions, or due to their coveting of a position they aspire to acquire. What a distance

separates these from those! The latter did not value their governments, while the others

needed their monarchs so badly, since they would use them to fight Allah and His Messenger.

For this reason, they enjoyed with the monarchs and rulers a special lofty status, and their

word was heeded; therefore, they commanded authority and prestige, and they were fanatical

against the accurate ahadith if the latter pointed out to an attribute of `Ali (as) or of other

members of the household of Prophethood; so, they would reject it strongly, dropping it

violently, attributing to its narrators Rafidism - and Rafidism is the worst vice according in

their judgment. This is their policy towards the traditions lauding `Ali, especially if they are

.held in high esteem by the Shi`as

As regarding the flatterers, these have had friends in the specially high class in every ;land

they would speak highly of them, and they have for followers secular scholars who would

publicize their views, from among those who make a show of asceticism and piety, among the

leaders and tribal chiefs. When the latter hear what they say regarding rejecting those

authentic ahadith, they would hold their statements as gospelrevealed

and would publicize

them among the commoners and the ignorant, thus making them wellknown

in every land

and using them as principles upheld in every time. There is another group of people who were

custodians of hadith in those days, and who were forced by fear to overlook the ahadith

praising `Ali and Ahl alBayt

as). If those poor folks were asked about what those flatterers)

were saying regarding rejecting the accurate sunan containing `Ali's contributions and those

of Ahl alBayt

as), they would fear, if they told the general public of what they knew, that a)

blind, deaf and dumb dissension might occur. They were, therefore, forced out of fear to seek

shelter by sidetracking

the subject for fear of being rebuked by the flatterers and those who

publicize for them, and for fear of those who repeat their words like parrots from among the

.populace and ignorant commoners

Kings and rulers ordered people to denounce the Commander of the Faithful. They pressured

them to do so once by tempting them with money, and once by threatening them with their

armies and dreadful promises of retribution, thus forcing them to belittle him and his ,lineage

so much so that they painted a disgusting picture of him in their books and narrated ahadith

whereby ears feel offended, making the cursing of his name from the pulpits a tradition

followed by the Muslims during both `Iids and on Fridays. The Light of Allah cannot be put

out, and the contributions of His walis cannot be hidden; otherwise, those traditions would not

have reached us through the sources of both groups, accurately and explicitly implying his

caliphate. No texts are more consecutively reported than the texts in his praise, and I, by

Allah, wonder about the favours which He has bestowed upon `Ali ibn Abu Talib, His

servant

and the brother of His Messenger, how his light pierced through the clouds, the pitch of

darkness, and survived the tumultuous waves, letting its ray shine on the world like midday

sun! ۴) You may refer, in addition to all the irrefutable proofs you have heard, to the text of

.inheritance, for it by itself is an irrefutable proof, Wassalam

,Sincerely

Sh

p: ۳۷۹

Footnote

[۱] Refer to page ۱۵, Vol. ۳, of Sharh Nahjul Balaghah by Ibn Abul-Hadid, and you will find

out what atrocities befell Ahl al-Bayt (as) and their Shi`ahs in those days. Imam al-Baqir (as)

has made a statement in this regard to which we refer the researchers.

Letter ۶۵

Requesting the Ahadith Relevant to the Inheritance Safar ۵, ۱۳۳۰ Please narrate to us the hadith of inheritance as transmitted by Sunnis, Wassalam.

Sincerely,

S

Letter ۶۶

Letter ۶۶

Ali is the Prophet's Heir Safar ۵, ۱۳۳۰ There is no doubt that the Messenger of Allah, peace be upon him and his progeny, has left

Ali with a legacy of knowledge and wisdom as much as the Almighty permitted His` prophets

and wasis to inherit, so much so that the Messenger of Allah (pbuh) has said: "I am the city of

knowledge and Ali is its gate; therefore, whoever wishes to attain knowledge, let him

approach through the gate."[۱]

He, peace be upon him and his progeny, has said: "I am the storehouse of wisdom, and `Ali is

its door… `Ali is the gateway of my knowledge, the one who explains after me the Message

with which I have been sent; loving him is indicative of genuine faith, and hating him is

hypocrisy." According to Zayd ibn Abu `Awfah, he, peace be upon him and his progeny, has

addressed `Ali thus: "You are my brother and heir;"[۲] whereupon `Ali inquired: "And what

will you bequeath unto me?" He, peace be upon him and his progeny, answered: "Whatever

Prophets before me used to bequeath." In another hadith, he, peace be upon him and his

progeny, according to Buraydah, has said: "The heir of my knowledge is `Ali."[٣] Refer also

to the hadith on the day of warning. During the lifetime of the Messenger of Allah, peace be

upon him and his progeny, `Ali (as) used to say: "By Allah, I am his brother, successor and

cousin, and the heir of his knowledge; so, who is more worthy of all this other than

[myself?"[۴

Once `Ali was asked: "How did you come to inherit your cousin rather than your uncle?" He

answered: "The Messenger of Allah, peace be upon him and his progeny, gathered the

descendants of `Abdul Muttalib, who were quite a few, and each one of them had such an

appetite that would consider tree trunks edible and would drink water though not potable, and

he prepared for them a mudd of food (a dry measure approximately Tangier ۴۶.۶۱, about one

and threequarters

of a pound); yet they all ate till they were satisfied, while the food looked

as if it was not touched. Then he, peace be upon him and his progeny, said: `O descendants of

!AbdulMuttalib`

I have been sent to you in particular, and to all people in general; so, who

among you pledges to be my brother, friend and heir?' Nobody stood; so, I stood, though the

youngest among the attendants, but he (pbuh) told me to sit. He repeated his statement twice,

and each time, I was the only one who stood up, and every time he would tell me to sit. On

the third time, he shook hands with me; thus did I come to inherit my cousin instead of my

[uncle.'"[۵

According to alHakim's

Al-Mustadrak,[۶] and to alThahbi's

Talkhis, who both testify to its

`authenticity, Qatham ibn al

Abbas was asked once: "How did `Ali come to inherit the

Messenger of Allah (pbuh) rather than your own selves?" He answered: "It is so due to his

being the foremost among us in following him, and in keeping company with him more than

".anyone of us

It was wellknown

`that `Ali, rather than his uncle al

,Abbas or any descendant of Hashim

was the heir of the Messenger of Allah, peace be upon him and his progeny. They accepted

that as a fact, though they were informed of the reason why such inheritance was confined to

`Ali alone, who was the Prophet's cousin, rather than to al`

Abbas, his uncle, or to any other

uncle or relative of the Prophet, peace be upon him and his progeny. For this reason, they

used to ask `Ali (as) once and once Qatham, and the latter used to answer them as stated

above in a way that is satisfactory to the understanding of those inquirers. Otherwise, the

,answer would be that Allah, the Exalted and omniScient

looked upon the people of the earth

and chose from among them Muhammad (pbuh) and elevated him to be the Prophet, then He

cast another look and selected `Ali and inspired to His Messenger, peace be upon him and his

.progeny, to take him as his heir and successor

,On page ١٢٥, Vol. ٣, of Al-Mustadrak, alHakim

,having quoted Qatham stating the above

says: "The judge of judges [supreme judge, or grand mufti], Abul-Hasan Muhammad ibn

,Salih alHashimi

has told me that he once heard Abu `Umer the judge saying: `I heard

Isma`il ibn Ishaq the judge, having been informed of what Qatham had said, saying that a

man inherits another through either a blood relationship or sincere loyalty, and men of

knowledge do not dispute the fact that [under normal circumstances] a cousin does not

become the heir while the uncle [his father] is still alive.' According to such consensus, `Ali

inherited the Prophet's knowledge rather than they." As a matter of fact, chroniclers are

sequential in narrating such a fact, especially through the sources of the purified progeny, and

.suffices us for proof is the Will and its clear texts, Wassalam

,Sincerely

Sh

Footnote

We have quoted this hadith and the couple before it in Letter No. ۴۸ above. Refer in [١]

that

.Letter to ahadith number ۹, ۱۰ and ۱۱, and do not overlook our comments

[۲] .We have quoted the said hadith in Letter No. ۳۲

[۳] .Refer to it in Letter No. ۶۸ above

[۴] This statement verbatim is confirmed as being `Ali's. It is quoted by al-Hakim on page

۱۲۶ , Vol. ۳, of his Al-Mustadrak through a narration endorsed by al-Bukhari and Muslim. Al-

.Thahbi, in his Talkhis al-Mustadrak, has admitted the same

[۵] This hadith stands on firm grounds, and it is a lengthy one. It has been quoted by al-Diya'

al-Maqdisi in his Al-Mukhtara, and by Ibn Jarir in his Tahthib al-Athar. It is hadith number

on page ۴۰۸, Vol. ۶, of Kanz al-`Ummal. It is also quoted by al-Nisa'i on page ۱۸ of ۶۱۵۵ his

Al-Khasa'is al-`Alawiyya, and it is transmitted by Ibn Abul-Hadid from al-Tabari's Tarikh

near the end of the commentary on the "qasi`a" sermon, page ۲۵۵, Vol. ۳, of Sharh Nahjul

Balaghah. Refer also to page ۱۵۹, Vol. ۱, of Imam Ahmed ibn Hanbal's Musnad where you

.will find the same hadith conveying this meaning

It occurs on page ۱۲۵ of its third volume. It is also quoted by Ibn Abu Shaybah, and it [۶] is

.hadith number ۶۰۸۴ on page ۴۰۰, Vol. ۶, of Kanz al-`Ummal

Letter ۶۷

Where is the Prophet's Will? Safar ۶, ۱۳۳۰ Sunnis are not familiar with any will left for `Ali, nor are they acquainted with any of its

.contents; so, please oblige and tell us its story, Wassalam

,Sincerely

Letter ۶۸

Letter ۶۸

The Will's Texts Safar ۹, ۱۳۳۰ ۱) The texts regarding the will are consecutively reported through the Imams of the purified

progeny (as); so, refer to what has been stated in this regard by others as mentioned in Letter

No. ٢٠ that quotes the statements of the Messenger of Allah, peace be upon him and his

progeny, who took `Ali (as) by the neck and said: "This is my brother and successor; he shall

".succeed me in faring with you; therefore, listen to him and obey him

Muhammad ibn Hamid alRazi

,quotes Salamah alAbrash

,Ibn Ishaq, Abu Rabi`ah alAyadi

Ibn Buraydah, ending with the latter's father Buraydah citing the Messenger of Allah, peace

be upon him and his progeny, saying: "For every Prophet there is a successor and an heir; my

successor and heir is `Ali ibn Abu Talib."[١] In his Kabir, and through isnad to Salman -al

Farisi, alTabrani

quotes the latter citing the Messenger of Allah, peace be upon him and his

progeny, saying: "My successor, my confidant, the best man I leave behind me to fulfill my

promise and implement my religion, is `Ali ibn Abu Talib (as)."[٢] This is a clear text

proving that he is the successor, and an obvious testimony that he is the best of people after

the Prophet (pbuh). It contains an obligatory instruction that he should succeed him, and that

.people should obey him, as is clear to the wise

,Abu Na`im alHafiz

],'in his Hilyat alAwliya

quotes Anas saying that the Messenger of [٣

Allah, peace be upon him and his progeny, said to him: "O Anas! The first to enter this door

is the Imam of the pious, the leader of Muslims, the chief of religion, the seal of successors of

prophets, and the leader of the most pious among renown men." Anas says that `Ali came in,

and the Messenger of Allah, peace be upon him and his progeny, stood up with excitement,

hugged `Ali and said to him: "You will discharge my responsibility, convey my instructions,

and explain all that in which they will dispute after me."

,AlTabrani

,in his AlKabir

quotes Abu Ayyub alAnsari

,citing the Messenger of Allah

peace be upon him and his progeny, saying that the Prophet (pbuh) addressed Fatima once

thus: "O Fatima! Have you not come to know that Allah, the Dear One, cast a look at the

inhabitants of the earth and chose your father from among them and sent him as His

Messenger, then He cast a second look and selected your husband and inspired me to marry

[him to you and appoint him as my successor?"[۴

,Notice how Allah selected `Ali (as) from among all other inhabitants of the earth

immediately after selecting from among them the Seal of His Prophets (pbuh), and see how

the selection of the successor is conducted in the same sequence to the selection of the

Prophet. Also see how Allah inspired His Prophet to solemnize his marriage and appoint him

as his successor. See if successors of prophets were any other than the latter's own wasis. Is it

fitting to push aside [when it comes to selecting a caliph] one who is the best among Allah's

servants, the wasi of the master of His Prophets, and prefer someone else over him? Is it

fitting if someone else, other than he, should rule the Muslims and make him simply one of

his own commoners and subjects? Is it possible, by virtue of reason, that one elected by

people should be obeyed by that who was selected by Allah, just as He selected His ?Prophet

How is it possible that both Allah Himself and His Messenger choose him while we elect

someone else? "No believing man nor woman, after Allah and His Messenger have decreed

an edict, should practice free will regarding their affairs; and whoever disobeys Allah and His

".(Messenger surely strays manifestly (۳۳:۳۶

Narratives abound that state that as soon as those who were hypocritical, envious, and interestseeking

came to know that the Messenger of Allah, peace be upon him and his progeny, was

,'going to marry his daughter Fatima alZahra

mistress of the women of paradise and equal

only to Mary (as), to `Ali, they envied `Ali and were extremely concerned, especially after

many of them had unsuccessfully sought her hand.[۵] They said that that was indicative of

Ali's status; so, nobody had any hope of being his peer, and they even plotted and` .schemed

They sent their women to the Mistress of the Women of the World trying to turn her against

Ali. Among what they said to her was that `Ali was poor and did not have much of` this

world's possessions, but she, peace be upon her, was quite aware of their scheming and ill

intentions as well as those of their men. In spite of all this, she did not offend them in any

way, till the Will of Allah Almighty and omniScient

and of His Messenger was carried out. It

was then that she desired to show those women the status enjoyed by the Commander of the

Faithful (as) whereby Allah will shame his enemies, and she said: "O Messenger of Allah!

Why did you marry me to a poor man who has no money?" He, peace be upon him and his

.progeny, answered her in the way stated above

When Allah wishes to publicize

,A virtue hidden from the eyes

He facilitates to it one very wellknown

.To covet and envy everyone

AlKhatib

quotes one author whose isnad is unanimously agreed upon, and who is very highly

respected, namely Ibn `Abbas, saying: "When the Prophet (pbuh) solemnized the marriage of

Fatima and `Ali, Fatima said: `O Messenger of Allah! You have married me to a poor man

who does not have anything.' The Prophet (pbuh) said to her: `Are you not pleased that Allah

has chosen from among the inhabitants of the earth two men one of whom is your father and

,the other is your husband?'"[۶] Recounting the attributes of `Ali, alHakim

.on page ۱۲۹, Vol

,of his Al-Mustadrak, quotes Sarij ibn Yunus citing Abu Hafs alAbar ,۳

`alA

mash, Abu

Salih, and ending with Abu Hurayrah who quotes Fatima (as) saying: "O Messenger of Allah!

Why have you married me to a poor man with no money?" He (pbuh) answered: "O !Fatima

Are you not pleased that Allah, the Exalted and Sublime, cast a look at the inhabitants of the

earth and chose two men one of whom is your father and the other is your husband?" Ibn

Abbas is also quoted saying that the Messenger of Allah (pbuh) has said the following` to

Fatima: "Are you not pleased that I have married you to the one who is the foremost among

Muslims in accepting Islam and the one endowed with more knowledge? You are the

Mistress of the women of my nation, just as Mary was the mistress of the women of her

nation; are you not pleased, O Fatima, that Allah cast a look at the people of the earth and

chose two men from among them: one of them is your father and the other is your

[husband?"[۷

The Messenger of Allah (pbuh), whenever the Mistress of the women of the world suffered

any hardship, would remind her of Allah's favour and that of His Messenger unto her, since

he married her to the best of his nation, thus solacing her and removing from her chest

whatever pain time had brought her. Suffices you for a testimonial on this subject what Imam

AHmed has stated on page ۲۶, Vol. ۵, of his Musnad where he quotes one particular hadith

narrated by Ma`qil ibn Yasar in which the Prophet (pbuh) is reported to have visited Fatima

as) when she fell sick and said to her: "How do you feel?" She answered: "By Allah,) my

grief has intensified, my want has worsened, and my sickness has lasted for too long." He

pbuh) said to her: "Yet are you not satisfied that I have married you to the one who is) the

foremost among my nation in accepting Islam, the one endowed with more knowledge, and

the greatest in clemency?" Narratives relating this issue are numerous, and there is no room to

.state all of them in this letter, Wassalam

,Sincerely

Sh

Footnote

[۱] Al-Thahbi has quoted this hadith while discussing the biography of Sharik in his book

Mizan al-I`tidal, falsifying it and alleging that Sharik could not have tolerated narrating such a

hadith. He said: "Muhammd ibn Hamid al-Razi is not trustworthy." Our answer to his

allegation is that Imam Ahmed ibn Hanbal, Imam Abul Qasim al-Baghwi, Imam Ibn Jarir al-

Tabari, the Imam of critics and verifiers Ibn Ma`in, and others of their caliber, have all trusted

Muhammad ibn Hamid and narrated his hadith, for he is their mentor. A reliable authority

such as al-Thahbi admits the same in his biography of Muhammd ibn Hamid in his Al-Mizan.

The man cannot be charged with Rafidism or Shi`ism, but the critic is a predecessor of al-

Thahbi; so, there is no reason for initiating such an accusation regarding this hadith.

[۲] This hadith verbatim is numbered ۲۵۷۰ at the end of page ۱۵۵, Vol. ۶, of Kanz al-

Ummal, and the author quotes it again in his Muntakhab al-Kanz; so, refer to Al-` Muntakhab,

footnote on page ۳۲, Vol. ۵, of Ahmed's Musnad.

[۳] It exists on page ۴۵۰, Vol. ۲, of Sharh Nahjul Balaghah, and we have quoted it in Letter

No. ۴۸.

[۴] This hadith, verbatim, as well as its source are also in hadith number ۲۵۴۱ on page ۱۴۳,

Vol. ۶, of Kanz al-`Ummal, and it is quoted in Muntakhab al-Kanz as well; so, refer to the

.latter and read the footnote on page ۳۱, Vol. ۵, of Ahmed's Musnad

[۵] Ibn Abu Hatim has quoted Anas saying: "Abu Bakr and `Umer sought Fatima's hand from

the Prophet, but he remained silent and did not tell them anything; so, they went to `Ali to

p: ۳۹۰

inform him." It is also transmitted from Ibn Abu Hatim by many reliable authorities such as

Ibn Hajar at the beginning of Chapter ١١ of his Al-Sawa`iq al-Muhriqa. Many other

authorities have quoted something similar to it from Ahmed through isnad to Anas. Abu

Dawud al-Sajistani, as stated by Ibn Hajar in Chapter ١١ of his Al-Sawa`iq al-Muhriqa, while

discussing the twelfth verse, says that Abu Bakr sought Fatima's hand, and the (Prophet (pbuh

turned him down; then `Umer did the same, and he turned away from him, too; so, they both

informed `Ali of it. `Ali himself is quoted saying: "Abu Bakr and `Umer sought Fatima's hand

from the Messenger of Allah, but he (pbuh) rejected them. `Umer then said: `You, `Ali, are

worthy of her.'" This hadith is quoted by Ibn Jarir. Al-Dulabi has quoted it, admitting its

authenticity while discussing the Prophet's purified progeny, and it is hadith number ٦٠٠٧ on

.page ٣٩٢, Vol. ٦, of Kanz al-`Ummal

This hadith, verbatim, with reference to its narrator, is hadith number ٥٩٩٢ on page [٦] ,٣٩١

.Vol. ٦, of Kanz al-`Ummal, where the author admits the reliability of its narrator

This hadith, verbatim, with reference to its narrator, is hadith number ٢٥٤٣ on page [٧] ,١٥٣

Vol. ۶, of Kanz al-`Ummal, where the author quotes it from Ibn `Abbas and Abu .Hurayrah

Al-Tabrani, in his Al-Muttafaq, has transmitted it from al-Khatib who quotes Ibn ,`Abbas; so

refer to Al-Muntakhab and read the first line of footnote on page ۳۹, Vol. ۵, of Ahmed's

.Musnad

p: ۳۹۱

Letter ۶۹

Letter ۶۹

Argument of the Will's Deniers Safar ۱۰, ۱۳۳۰ Those who follow the Sunnah and consensus deny this will simply because of what alBukhari has narrated in his Sahih where he quotes alAswad saying, "It was said once to Ayesha, may Allah be pleased with her, that the Prophet (pbuh) had made a will` regarding Ali,[۱] and she responded: `Who said so? I have seen the Prophet, while I was` reclining him to my chest, when he ordered a washbowl to be brought to him; I hardly noticed how fast he collapsed and died; so, how could he have made a will to `Ali?"[۲] In the same reference, the author quotes other sources citing `Ayesha saying, "The Messenger of Allah breathed his last while being between my stomach and under my chin," and she is often quoted saying, "He died reclining on my chest," and she may have said: "He died while his head was on my thigh."[۳] So, had there been any will, she would have come to know about it. In Muslim's Sahih, in a treatise on the subject of wills on page ۱۴, Vol. ۲, the author quotes `Ayesha saying, "The Messenger of Allah (pbuh) left neither a dinar nor a dirham, nor a male

nor a

female camel, nor did he leave any will." In both sahihs, in a treatise on wills, Talhah ibn

Masrif is quoted saying, "I asked `Abdullah ibn Abu `Awfah: `Did the Prophet leave any will

at all?' He answered: `No.' I asked him: `How did he enjoin people to write their wills while

he himself did not do so?' He answered: `His will is the Book of Allah.'" Since these ahadith

are more authentic than the ones which you have cited, and are included in both sahihs, while

,the ones you have cited are not, they can be brought forth as irrefutable arguments

.Wassalam

,Yours

S

Footnote

This hadith is quoted by al-Bukhari in his treatise on "Al-Wasaya (wills)," page ۸۳, [۱] .Vol

of his Sahih, and in his chapter on the sickness and demise of the Prophet (pbuh), ,۲ ,page ۶۴

Vol. ۳, of the same book. It is quoted by Muslim on page ۶۴, Vol. ۳, of his Sahih, and it is

also quoted by Muslim in his treatise of the Prophet's will on page ۱۴, Vol. ۲, of his .Sahih

You probably already know that both shaykhs have intentionally narrated this [۲] hadith

while discussing the Prophet's will to `Ali, for those who stated at that time that the Prophet

had left a will to `Ali had not yet split from the ranks of the nation. They were either among

the sahabah or the tabi`in who had the courage to reveal what would make the

mother of

believers unhappy and would oppose the politics of the time; for this reason, she, may Allah

be pleased with her, was shaken a great deal when she heard their hadith. Such a reaction is

seen in her own statement in response to it, a statement which is one of the most feeble of

answers. Imam al-Sindi, in his comment on this hadith in al-Nisai's Sunan, as indicated on

page ۲۴۱, Vol. ۶ (the Egyptian Press at al-Azhar), said: "It is quite obvious that such hadith

by the mother of the believers `Ayesha] does not rule out the existence of the will] prior to her

statement, nor does it prove that he (pbuh) had died suddenly without being able to leave a

will or could have thought of doing so, since he came to know that his end was approaching

even before falling sick, then he remained sick for days...," up to the conclusion of his

.statement. If you scrutinize this statement, you will find it quite strong

Her statements "He died on my chest," and "He died between my belly and chin," [۳] are

recorded in a chapter dealing with his sickness and demise (pbuh) in Bukhari's Sahih. As

regarding her statement "He died while his head was on my thigh," this exists in another

chapter in which the author discusses his sickness and demise without an intervening .chapter

Letter ۷۰

Letter ۷۰

,I The Will Cannot be Repudiated

,II Why Denied

,III Deniers' Arguments not Binding

IV Reason and Intellect Require it. Safar ۱۱, ۱۳۳۰ ۱) The Prophet's will regarding `Ali cannot be repudiated, for there is no doubt that he entrusted

him, having bequeathed to him his knowledge and wisdom, as indicated in Letter ۶۶ above, to

wash his corpse, enshroud it and bury it,[۴] and to pay his dues, fulfill his promise on his

behalf, defray his outstanding debts,[۵] and explain to people after him whatever matters in

which they differed regarding the commandments and injunctions of Allah, the Exalted and

[the Sublime.[۶] He also entrusted the nation to take `Ali (as) as his (pbuh) successor,[۷

brother,[۸] the father of his descendants,[۹] his vizier,[۱۰] confidant,[۱۱] the executor of his

will,[۱۲] his vicegerent,[۱۳] the gateway of his knowledge, according to hadith number ۹

cited in Letter ۴۸ above, the gateway of his wisdom, according to hadith number ۱۰ cited in

Letter ۴۸, the Gate of Salvation of his nation, according to hadith number ۱۴ cited in Letter ۴۸

above, its security and the ark of its salvation, as testified by the traditions we quoted in Letter

above. Obeying Ali is as important as obeying the Prophet himself: disobedience to ۸ him is a

sin equal to that of disobeying the Prophet according to hadith number ۱۶ cited in Letter ۴۸

and according to others. Following him is equal to following the Prophet; abandoning him is

abandoning the Prophet, according to hadith number ۱۷ cited in Letter ۴۸ above and

according to others, that he [Prophet] is on peaceful terms with whoever is peaceful ,with him

and he is an enemy of whoever bears animosity towards him,[۱۴] the friend of whoever

befriends him and the enemy of whoever antagonizes him;[۱۵] whoever loves him is loved

by Allah and His Messenger, and whoever hates him does in turn hate Allah and His

Messenger, according to ahadith ۱۹, ۲۰ and ۲۱ cited in Letter ۴۸ above and according to others. Whoever befriends him befriends them both, and whoever antagonizes him in fact antagonizes them both, according to hadith ۲۳ cited in the same Letter; whoever harms him

harms them too;[١۶] whoever denounces him does in fact denounce both Allah and His Messenger (pbuh), according to hadith ١٨ cited in Letter ۴٨ above, and according to others.

He is the Imam of the righteous and the annihilator of the debauchees; whoever supports is in fact divinely supported, and whoever betrays him is betrayed by the Almighty, according to the first hadith cited in the same Letter and according to others; he is the master of Muslims and the Imam of the righteous, the leader of the pious among the most renown men, according to ahadith ٢, ٣, ۴, and ۵ in Letter ۴٨; he is the banner of guidance, the Imam of Allah's servants, the lighthouse of whoever obeys Allah's commandments, the Word which Allah has enjoined upon the pious, according to hadith ۶ in the same Letter and according to others; he is the supreme Siddiq, the nation's Faruq, and the believers' chief, according to hadith ٧ in the same Letter and according to others. His status is like that of the Great Furqan (Qur'an) and the Wise Remembrance.[١٧] He is to the Prophet in the same position which Aaron held in comparison to Moses, as clarified in Letters No. ٢۶, ٢٨, ٣٠, ٣٢, and ٣۴, and to the Prophet's

status with his Lord, according to hadith ۱۳ of Letter ۴۸, and according to others, and like the

position of the Prophet's head to his body, according to the hadith quoted in Letter ۵۰ and to

others, to which we refer you, suggesting that you may observe our comment. He is like unto

his own self according to the verse of Mubahala and to the hadith quoted by Ibn `Awf which

is reproduced in Letter ۵۰. Allah the Exalted and the Sublime cast a look at the inhabitants of

the earth and chose him from among them as is clear from the traditions which we have

quoted in our Letter ۶۸. Suffices you his covenant on the standing day at `Arafat during the

Farewell Pilgrimage, and that nobody discharges the Prophet's responsibility other than the

Prophet himself or `Ali,[۱۸] up to the end of so many such attributes which nobody else can

claim other than a wasi, and those who enjoy a special status with the Prophet; so, how can

?any wise person deny the Prophet's will, or overlook it, other than an interestseeker

What is

a will other than entrusting a person with some such matters? ۲) As regarding the followers of the four sects, whoever denies it from among them does so

thinking that accepting it will jeopardize the legitimacy of the caliphate of the three Imams. ۳) We cannot accept their argument just because it is based upon what alBukhari

and others

have said. They quote Talhah ibn Masrif saying: "I asked `Abdullah ibn Abu `Awfah: `Did

the Prophet leave any will at all?' He answered: `No.' I asked: `How did he enjoin people to

write their wills while he himself did not do so?' He answered: `His will is the Book of

Allah.'" This hadith is not confirmed through our sources; it is but a fabrication necessitated

by certain politicians. Regardless of that, the sahihs of the purified progeny are mutawatir

regarding the issue of the will; so, let all texts which disagree with them be discarded. ۴) Yet the issue of the will does not even require any argument due to the dictates of reason

.and common sense

;If something elongates, it stands by itself - in form and hue

.For surely the sun dissipates all that seems to be untrue

As regarding alBukhari's

narrative from Ibn Abu `Awfah who claims that the Prophet, peace

be upon him and his progeny, has left the Book of Allah as his will, it is a statement the tail of

which is cut off, for he, peace be upon him and his progeny, had recommended to his nation

to uphold both Weighty Things spontaneously, warning it of the danger of straying if it did

not do so, informing it that they both would never part from each other till they reached him

at the Pool. Our sahihs in this regard are consecutively reported from the sources of the

purified progeny; so, you may refer to other sahihs as quoted in our Letters No. ۸ and ,۵۴

.Wassalam

,Yours

Sh

Footnote

On page ۶۶, Part Two, Vol. ۲, of his Tabaqat, Ibn Sa`d quotes `Ali saying: "The [۴] Prophet

pbuh) had instructed that nobody other than myself should give him the ceremonial) bath [for

the dead]." Both Abul Shaykh and Ibn al-Najjar, as stated on page ۵۴, Vol. ۴, of Kanz -al

Ummal, quote `Ali (as) saying: "The Messenger of Allah (pbuh) had instructed me` :saying

When I die, bathe me and use seven water skins." Ibn Sa`d, while discussing giving` the

Prophet (pbuh) his last ceremonial bath, on page ۶۳, Part Two, Vol. ۲, of his Tabaqat, quotes

Abdul-Wahid ibn Abu `Awanah saying that when the Messenger of Allah (pbuh) fell` sick

prior to his demise, he said: "O `Ali! You should bathe me when I die." `Ali said: "I

conducted the ceremonial bath for him, and each part of his body was very responsive to my

touch." Both al-Hakim, on page ۵۹, Vol. ۳, of his Al-Mustadrak, and al-Thahbi in his ,Talkhis

quote `Ali saying: "I gave the Messenger of Allah his bath, and I waited to see how death

would affect his body, but I sensed no change: his body smelt in death as fragrantly as it did

when he was still alive." This hadith is quoted by Sa`id ibn Mansur in his books of ,traditions

by al-Marwazi in his Jana'iz, by Abu Dawud in his Marasil, by Ibn Mani`, Ibn Abu Shaybah

in his books on traditions, and it is hadith number ۱۰۹۴, page ۵۴, Vol. ۴, of Kanz al- .`Ummal

Al-Bayhaqi, in his books of traditions, quotes `Abdullah ibn al-Harith saying: "`Ali gave the

Prophet (pbuh) the ceremonial bath while the Prophet's corpse was wrapped in a

shirt," and it

is hadith number ۱۱۰۴, page ۵۵, Vol. ۴, of Kanz al-`Ummal, and Ibn `Abbas is quoted :saying

Ali has four chracteristics nobody else has had: he is the first to pray in the company`" of the

Messenger of Allah; he accompanied him in all his campaigns; he remained with him when

p: ۳۹۹

others ran away for their own lives, and he is the one who administered the ceremonial bath to

him and placed him in his grave." This is quoted by Ibn `Abd al-Birr is his biography of `Ali

in the Isti`ab, and by al-Hakim on page ١١١, Vol. ٣, of Al-Mustadrak. He also quotes Abu

Sa`id al-Khudri saying that the Messenger of Allah, peace be upon him and his progeny, has

said to `Ali: "O `Ali! You are the one who should bathe me, cancel my debts, and entomb me

in my grave." This is quoted by al-Daylami, too, and it is hadith number ٢٥٨٣, page ١٥٥, Vol.

٤, of Kanz al-`Ummal. `Umer is quoted saying that the Messenger of Allah (pbuh) said to `Ali

(as) once: "You are to bathe me and bury me," according to the hadith on page ٣٩٣, Vol. ٦, of

Kanz al-`Ummal. In the footnote to page ٤٥, Vol. ٥, of Ahmed's Musnad, `Ali is quoted

saying: "I have heard the Messenger of Allah (pbuh) saying: `I have been granted five of my

own wishes regarding `Ali the like of which no other Prophet before me had been granted

regarding anyone. The first is that he is the one who would cancel my debt and bury my

body...," up to the end of the hadith quoted at the beginning of page ٤٠٣, Vol. ٦, of Kanz

-al

Ummal. And when he was placed on the bed and people desired to perform the ritual` burial

prayer rites, `Ali said: "Nobody should be the Imam in leading such prayer, for the Messenger

p: ۴۰۰

of Allah is your Imam alive and dead." People used to enter in groups and stand in prayers in a row without an Imam. They would make the takbir as `Ali stood near the corpse of the Messenger of Allah (pbuh) saying: "Peace be unto you, O Messenger, and Allah's Mercy and Blessings; we bear witness, O Mighty Lord, that he has conveyed what You have revealed unto him, provided advice to his nation, and struggled in the way of Allah till He, the Exalted, the omni-Scient, elevated His faith, and his mission was accomplished. O Lord! Include us among those who follow what You have revealed to him, make us strong in our conviction, and rejoin our souls in his company," and people would respond with "Amin, Amin." This continued till all men, then women, then children, said their prayers. This hadith verbatim is quoted by Ibn Sa`d in his discussion of how the Prophet was given his ceremonial burial bath in his own Tabaqat. The first who entered to pay respects were the descendants of Hashim, then the Immigrants (Muhajirun), then the Supporters (Ansar), then other people. The first

men who performed the ritual funeral prayers on his departed soul were `Ali and al-`Abbas

.who stood beside each other and made five takbirs

.(Narratives in this regard are consecutively reported from the purified progeny (as [۵]

Suffices you what is quoted in Al-Kabir by al-Tabrani from Ibn `Umer, and by Abu Ya`li in

his Musnad from `Ali (as). The first quotes one particular hadith in which the Messenger of

Allah (pbuh) says: "O `Ali! You are my brother and vizier, and you shall pay my dues on my

behalf, fulfill my commitment, and set my conscience to ease." You can find this hadith on

page ١٥٥, Vol. ۶, of Kanz al-`Ummal narrated by Ibn `Umer. On page ۴٠۴, Vol. ۶, of the

same reference, `Ali (as) is quoted stating likewise. Many have quoted al-Buwaisiri saying

that the narrators of this hadith are all trustworthy. Ibn Mardawayh and al-Daylami, as stated

on page ١٥٥, Vol. ۶, of Kanz al-`Ummal, quote Salman al-Farisi saying that the Messenger of

Allah (pbuh) has said: "`Ali ibn Abu Talib fulfills my commitments on my own behalf, and

he cancels my debt." Al-Bazzaz, as stated on page ١٥٣, Vol. ۶, of Kanz al-`Ummal, indicates

the same. It is also quoted by Imam Ahmed ibn Hanbal on page ١۶۴, Vol. ۴, of his Musnad

from Habashi ibn Janadah who says: "I have heard the Messenger of Allah (pbuh) :saying

Nobody pays my dues except I or `Ali.'" Ibn Mardawayh, as stated on page ۴٠١, Vol.` ۶, of

Kanz al-`Ummal, quotes `Ali (as) saying that when the verse "And warn thy near in kin" was

revealed, the Messenger of Allah (pbuh) said: "`Ali pays my debt, and fulfills my

promise on

my own behalf." Sa`d says that on the Juhfa day, the Messenger of Allah (pbuh), having taken

Ali by the hand, and delivered a sermon, praised and glorified Allah then said: "O` people! I

am your wali." They said: "You have spoken the truth, O Messenger of Allah." Then he raised

Ali's hand and said: "This is the one chosen to be my wali; he shall pay my debt on my`

behalf." Qatdah is quoted saying, "`Ali has carried out after the prophet (pbuh) a few errands

on behalf of the Prophet) one of which is said to have been the payment of [debts) [totalling

five hundred thousand dirhams." `Abdul-Razzaq was asked: "Did the Prophet (pbuh) leave a

will in this regard?" He answered: "Yes; I do not doubt at all that the Prophet (pbuh) ,has

indeed, left a will to `Ali; otherwise, nobody would have let him pay the Prophet's debt all by

himself." This hadith is quoted by the author of Kanz al-`Ummal on page ۶۰, Vol. ۴, who

.numbers it ۱۱۷۰

[۶] Authentic texts have unanimously stated that he (pbuh) has entrusted `Ali (as) to clarify to

his nation whatever ambiguous matters in which they disputed after him. Suffices you for

proofs ahadith number ۱۱ and ۱۲ quoted in Letter No. ۴۸, in addition to others which we have

already quoted, as well as others which we have not quoted due to their being too .wellknown

[۷] .This is explained in Letters ۳۶, ۴۰, ۵۴, and ۵۶ above

[۸] The brotherhood between the Prophet and the wasi is mutawatir, and suffices you

for

.proof for its authenticity what we have quoted in Letters No. ۳۲ and ۳۴

His being the father of his descendants is understood. He (pbuh) has said to `Ali [۹] :((as

You are my brother, and the father of my descendants; you shall fight for my" Sunnah." This

p: ۴۰۳

-hadith is quoted by Abu Ya`li in his Musnad, as stated on page ۴۰۴, Vol. ۶, of Kanz al Ummal, and its narrators are all trustworthy as admitted by al-Busairi. It is also` quoted in Ahmed's Manaqib, as stated at the conclusion of Section Two, Part ۹, page ۷۴, of Ibn Hajar's Al-Sawa`iq al-Muhriqa. He (pbuh) has also said: "Allah has placed the progeny of every prophet in his own loin, and He has placed mine in `Ali's loins." This hadith is quoted by -al Tabrani in his Al-Kabir as narrated by Jabir, and by al-Khatib in his Tarikh from Ibn .`Abbas

It is hadith number ۲۵۱۰, page ۱۵۲, Vol. ۶, of Kanz al-`Ummal. And he (pbuh) has said: "All descendants of women belong to the latter's men except Fatima's, for I am their wali and father." This is quoted by al-Tabrani from al-Zahra' (as) and is included among the ahadith quoted by Ibn Hajar in Section ۲, Part ۱۱, of his Al-Sawa`iq al-Muhriqa, page ۱۱۲. It is also quoted by al-Tabrani from Ibn `Umer as referred to on the same page. Al-Hakim quotes something like it on page ۱۶۴, Vol. ۳, of his Al-Mustadrak, adding: "The narrators of this hadith are trustworthy, though they [Bukhari and Muslim] did not record it." He (pbuh) has

said in one hadith quoted by al-Hakim in his Al-Mustadrak, and al-Thahbi in his Talkhis -al

Mustadrak, both admitting its authenticity due to the endorsement of both shaykhs, "As

regarding you, O `Ali, you, indeed, are my brother and the father of my descendants; you are

p: ۴۰۴

.of me and for me," up to the end of the list of such authentic texts

Refer to the texts regarding `Ali's government such as his (pbuh) statement: "You [١٠] to me

are in the same status like that of Aaron to Moses," as we explained in Letter No. ٢۶, and in

others. And also his saying (pbuh) in the hadith of warning his household, "Who, then, among

you would support me in my mission?" `Ali answered: "I, O Messenger of Allah, would like

to be your supporter in this matter," as quoted in our Letter No. ٢٠. May Allah reward Imam

:Abu-Sayri for his poetic masterpiece in which he says

,And the vizier of his cousin in endeavours sublime

;And by their own households are viziers prime

,Uncovering the lid did not his conviction increase

.Like the sun, nothing can cause his rays to decrease

The nation's consensus has decreed that there is one verse in the Book of Allah [١١]

implemented by nobody other than `Ali till the Day of Judgment. It is the verse of elevation

najwa] in Surat al-Mujadila. This is agreed upon by both his supporters and] opponents who

quote in this regard many texts held to be authentic according to both shaykhs, known by the

pious among the nation as well as the libertine. Suffices you what is quoted by al-Hakim on

page ۴۸۲, Vol. ۲, of his Al-Mustadrak, and by al-Thahbi in his Talkhis al-Mustadrak. Refer

also to the exegesis of this verse as recorded by books of exegesis authored by al--Tha`labi, al

p: ۴۰۵

Tabari, al-Sayyuti, al-Zamakhshari, al-Razi, and others. In the forthcoming Letter No. ٧۴, you

will come to know of two ahadith narrated by Umm Salamah and `Abdullah ibn `Umer

regarding the confidential dialogue between the Prophet (pbuh) and `Ali (as) immediately

prior to the Prophet's demise, and you will be acquainted with their confidential discussion on

the day of Ta'if, and the statement of the Messenger of Allah (pbuh) then: "It is not I who has

confided in him; it is Allah Who has done so," and also to their confidential talks during

.Ayesha's time; so, contemplate upon that`

[١٢] Suffices you for a text proving that he is his wali his statement (pbuh), quoted by Ibn

Abbas and referred to in Letter No. ٢٢: "You are the wali on my behalf in this life and` the

life hereafter." This hadith stands on firm grounds according to the demands of the religion of

.Islam; therefore, there is no need to go into details

[١٣] .Suffices you of the texts of the will what you have heard in Letter No. ۶٨

[١۴] This is quoted by Imam Ahmed from Abu Hurayrah's hadith on page ۴۴٢, Vol. ٢, of his

Musnad. He says that the Messenger of Allah (pbuh) looked at `Ali, Fatima, al-Hasan, and al-

Husayn, peace be upon them, then said: "I declare war on whoever fights you, and peace unto

whoever is peaceful towards you." In another authentic hadith, he (pbuh) has also said when

he covered them with a blanket, "I declare war on whoever fights them, and peace unto

p: ۴۰۶

whoever is peaceful towards them." This hadith is transmitted by Ibn Hajar while explaining

the first verse which he states to have been revealed in their honour in Section One, ,Part ۱۱

of his Al-Sawa`iq al-Muhriqa, giving detailed explanation for his (pbuh) statement: "Fighting

".Ali is fighting me, too, and making peace with `Ali is making peace with me`

Refer to hadith ۲۰ in Letter No. ۴۸. His consecutive statement: "O Lord! Befriend [۱۵]

whoever befriends him, and be the enemy of whoever sets himself as his enemy" should, by

the Grace of Allah, suffice. You have heard in Letter No. ۳۶ his (pbuh) statement as quoted

by Buraydah: "Whoever hates `Ali hates me, too, and whoever abandons `Ali ,abandons me

too." Another mutawatir hadith is his (pbuh) statement: "Nobody loves him [`Ali] except a

believer, and nobody hates him except a hypocrite." It is by Allah the covenant of the Ummi

.(Prophet (pbuh

Consider his statement (pbuh), which is quoted by `Umer ibn Shash, "Anyone who [۱۶] hurts

Ali hurts me, too," which is quoted by Ahmed on page ۴۸۳, Vol. ۳, of his Musnad, and` -by al

Hakim on page ۱۲۳, Vol. ۳, of his Al-Mustadrak, and by al-Thahbi in Talkhis al-

Mustadrak

where he admits its authenticity. Al-Bukhari has quoted it in his Tarikh, Ibn Sa`d in his

Tabaqat, Ibn Abu-Shaybah in his Musnad, and al-Tabrani in his Kabir. It exists on ,page ۴۰۰

.Vol. ۶, of Kanz al-`Ummal

[۱۷] Consider in this regard what you have heard in Letter No. ۸ quoting Sihah al-Thaqalain,

p: ۴۰۷

for they show the truth to those who have eyes to see, and you have already come to know in

Letter No. ٥٠ that "`Ali is with the Qur'an and the Qur'an is with `Ali; they shall never

".separate from each other

Reason alone rules it impossible that the Prophet (pbuh) would order something [١٨] and

strongly requires his nation to adhere to it while he himself is in dire need to act upon it. He

needed a will in order to appoint his representative, and take into consideration the orphans

who most badly need a care-taker. Allah is above neglecting his precious legacy, which

includes Allah's legislations and commandments, and Allah is above leaving his orphans and

widows, who are residents of the earth far and wide, struggling in the dark, going and coming

as they desired, without a qayyim through whom Allah's argument becomes complete against

them. Yet even common sense by itself rules that he should have left a will for `Ali (as), since

we have found the prophet (pbuh) entrusting him to bathe and embalm his corpse, to clothe

and bury it, then to pay his outstanding debts and clear his conscience, and clarify to people

what they differ regarding their faith after him... etc., as referred to at the beginning of this

.Letter

Letter ۷۱

Why Reject the Hadith of the Mother of Believers and the best

Among the Prophet's Consorts? Safar ۱۰, ۱۳۳۰ Why did you - may Allah forgive you - turn away from the mother of believers and the best of

the Prophet's consorts and discarded her hadith, leaving it to oblivion, while her statement is

the final and just judgment? In spite of this, you may give us your own viewpoint to ,consider

.Wassalam

,Sincerely

Letter ٧٢

Letter ٧٢

,I She Was Not the Best of the Prophet's Consorts

,II The Best is Khadija

III A General Hint to the Reason Why her Hadith was Discarded. Safar ١٢, ١٣٣٠ ١) The mother of the believers `Ayesha enjoys a special status, and she has her own

contribution standing to her credit, but she is not the best of the Prophet's wives. How can she

be the best since one authentic hadith quotes her saying, "The Messenger of Allah, peace be

upon him and his progeny, once mentioned Khadija, and I objected by saying: `She was an

old woman, and such and such, and Allah has granted you someone better than her [meaning

herself].' He said: `Not at all; Allah has not granted me better than her; she believed in me

when people denounced me, and she believed in me when people called me a liar; she shared

her wealth with me when people deprived me, and Allah blessed me with children by her

while depriving me of the children of all others'"? `Ayesha is also reported as having ,said

The Messenger of Allah, peace be upon him and his progeny, never left home before"

mentioning Khadija and praising her. One day, he mentioned her, and I felt jealous. I :said

Was she but an old woman, while Allah has blessed you with someone better than` her?' He

became so offended that his front hair shook in anger, then he said: `No, by Allah! Allah did

not bless me with anyone better than her! She believed in me when people disbelieved; she

held me truthful when people called me a liar; she gave me an equal share of her wealth when

people deprived me, and Allah blessed me with children by her while depriving me the

children of other women.'"[١] ٢) The best of the Prophet's (pbuh) consorts, therefore, is Khadija al-Kubra, the truthful of this

nation, the foremost in believing in Allah and His Book, and in solacing His Prophet. Allah

has inspired His Messenger (pbuh) to convey the good news to her that she had in Paradise a

house built of stalks of gold and silver,[٢] and that she had been a favourite of Allah. The

Almighty said of her: "The best of the women of Paradise are Khadija daughter of Khuaylid,

Fatima daughter of Muhammad, Asiya daughter of Muzahim, and Mary daughter of `Umran

(Amram)." He, peace be upon him and his progeny, has said: "Among all the women of the

world, commended are Khadija daughter of Khuaylid, Fatima daughter of Muhammad, Asiya

daughter of Muzahim, and Mary daughter of `Umran." There are other ahadith which

are

[among the most authentic and reliable emphasizing the same.[۳

It cannot also be said that `Ayesha was the best among the mothers of believers save Khadija.

Reliable traditions and recorded events refuse to favour her over the others, as is obvious to

the wise. She probably thought of herself as being superior to all others, and the Prophet,

p: ۴۱۰

.peace be upon him and his progeny, did not agree with her selfassessment

The same

happened with Safiyya daughter of Huyay when the Messenger of Allah, peace be upon him

and his progeny, entered her room once and found her weeping. He asked her: "What grieves

you?" She answered: "I have come to know that both `Ayesha and Hafsa speak ill of me and

say that they are better than me." He, peace be upon him and his progeny, said: "Couldn't you

have told them: `How can you be better than me, since my father is Aaron, my uncle is

Moses, and my husband is Muhammad?'"[۴] Whoever traces the mother of the believers

Ayesha in her deeds and statements will find her as we indicate here. ۳) The reason` why we have discarded her hadith regarding the will is due to the fact that it

,does not constitute an argument, and please do not ask me to elaborate on this point

.Wassalam

,Sincerely

Sh

Footnote

This hadith and the one that follows it are among detailed ahadith narrated by [۱] .Sunnis

Refer to them in the discussion of Khadija al-Kubra (as) in the Isti`ab, and you will find them

as we have quoted them here verbatim. They are quoted by al-Bukhari and Muslim in their

.sahihs in almost similar wording

As narrated by al-Bukhari in his chapter on women's jealousy and sentimentality, [۲] near the

.conclusion of his treatise on marriage, page ۱۷۵, Vol. ۳, of his Sahih

We have quoted it in the second paragraph of our celebrated statement, and [۳] anyone who

p: ۴۱۱

.wishes to research is referred thereto

This is quoted by al-Tirmithi from Kinanah, slave of the mother of believers Safiyya, [۴] and

it is transmitted by Ibn `Abd al-Birr in his biography of Safiyya in the Isti`ab, Ibn Hajar in her

biography in Al-Isabah, by Shaykh Rashid Rida at the end of page ۵۸۹, Vol. ۱۲, of his ,Manar

.in addition to many other traditionists

Letter ۷۳

Requesting an Explanation to our Rejection of `Ayesha's Hadith Safar ۱۳, ۱۳۳۰ You are not one who deceives, cheats, or pretends, nor are you one who falsely charges

someone. You are above being charged or accused as being as such. I, praise be to ,Allah

neither criticize nor disprove, nor do I look for someone's faults nor shortcomings; truth is my

pursuit. I cannot help asking you why you turn away from her [`Ayesha's] hadith, and your

.documented answer to this question is unavoidable

,Convey your message, and have no worry

.Let thy eyes be cooled, and be merry

The argument I press in this regard is embedded in the meaning of this verse of the Holy

Qur'an: "Those who have concealed what We have revealed of clear signs and

guidance after

We had made them clear to mankind in the Book: these have been cursed by Allah and by

.those who curse (۲:۱۵۹)"..., Wassalam

,Sincerely

Letter ۷۴

Letter ۷۴

,I Explaining Why We Reject her Hadith

,II Reason Confirms the Will

III Her Claim that the Prophet Died on Her Chest is Refuted. Safar ۱۴, ۱۳۳۰ ۱) You have, may Allah assist you, insisted that I should elaborate, and you have left me no

option except doing just that. Due to the wealth of your knowledge, you know where we

come from. Here lies the fountainhead of the will; here lies the battle-ground of ;explicit texts

here lies the annihilation of the khums, inheritance, and creed; here lies the cause of ;sedition

here lies the reason of discord; here lies the root of dissension...[١] While fighting the

Commander of the Faithful, she toured the lands, leading a huge army in order to usurp his

.government and put an end to his rule

;What happened has happened; I am no narrator of that

.So have good thoughts, and do not ask who, when or what

To argue in support of denying the will to `Ali using her own statement, the most bitter of his

enemies that she was, is an attempt not expected at all from any fairminded

person. And that

was not the only incident that demonstrated her animosity towards `Ali (as). Denying the will

to `Ali is much less significant than the Lesser Camel Battle[٢] and the Greater Camel Battle

in which evil intentions surfaced and the curtain removed. Likewise, her attitude was manifest

even before going out to fight him, the man who was her own wali, and her Prophet's

,wasi

till the news of his death reached her, whereupon she prostrated to thank God (for his

[martyrdom) and composed these lines:[۳

,She laid down her rod, happy and pleased

;Her heart joyful, her mind eased

;As a traveller arrives home, of burdens relieved

.Never say ` Ayesha, by Ali's death, was grieved

p: ۴۱۳

If you desire, I may quote for you of her hadith what proves to you that she was in remote

error. She has said: "When the Messenger of Allah, peace be upon him and his ,progeny

became seriously sick, he went out dragging his feet, reclining on two persons; one of them

was `Abbas ibn `AbdulMuttalib

and another man."[۴] The narrator of this hadith comments

adding: "I informed `Abdullah ibn `Abbas about what `Ayesha had said, and he responded to

me saying, `Do you know the name of the man whom `Ayesha did not name?' I said: `no.' Ibn

Abbas said: `He was `Ali ibn Abu Talib.'" The narrator continues to say that `Ayesha` does

[not wish `Ali any good.[۵

If she did not wish any good to a man with whom the Messenger of Allah, peace be upon him

and his progeny, walked, how could she then be expected to feel good about mentioning the

will which contains a great deal of good for `Ali? On page ۱۱۳, Vol. ۶, of his Musnad, Imam

Ahmed quotes `Ata' ibn Yasar saying: "A man came and spoke ill of both `Ali and `Ammar to

Ayesha who responded by saying, `As regarding `Ali, I have nothing to say to`

;defend him

but concerning `Ammar, I have heard the Messenger of Allah, peace be upon him and his

progeny, say that whenever `Ammar had to opt between two options, he always chose the

"'.most reasonable of them

Have you noticed that?! The mother of the believers warns about plotting against `Ammar

due to the saying of the Messenger of Allah, peace be upon him and his progeny, "Whenever

Ammar had to opt between two options, he always chose the most reasonable of` ",them

while refraining from warning against plotting to harm `Ali who is the brother and successor

of the Prophet, his Aaron and confidant, the most just among his nation, the foremost to

believe in his message, the one whose merits are the most...! As if she is not aware of his

status in the eyes of Allah, the Exalted and Mighty, or his position in the heart of the

Messenger of Allah, peace be upon him and his progeny, or his status in Islam, his great

efforts for its promotion, and his handsome contributions. As if she never heard anything in

the Book of Allah nor the Sunnah of His Messenger (pbuh) in his praise, so that she would

!place him at par with `Ammar

By Allah, my mind is perplexed when I consider her statement: "I have seen the Prophet

pbuh), while on my chest, ordering a wash-bowl to be brought to him; I hardly) noticed how

fast he collapsed and died; so, how could he have made a will to `Ali?" I do not know which

aspect of her statement I should criticize, being scrutinized as a whole from various angles. I

wonder how anyone can presume that since his death took place the way she described, he

could not have left a will. Did she think that a will is valid only at the time of death?! No, but

it is the excuse of one who is fighting the irrefutable truth, whoever he or she may be, while

Allah has said in His Glorious Book, addressing His revered Messenger (pbuh), "It is

prescribed unto you when death approaches someone to leave something good, a will ,(Qur'an

and ۵:۱۰۶)." Did the mother of the believers ever see him, peace be upon him and ۲:۱۸۰ his

progeny, going against the instructions of the Book of Allah or ignoring its injunctions? God

forbid. She saw him following its guidance, adhering to its verses, rushing to obey its bidding

and forbidding, reaching the ultimate end of adherence to all its injunctions. There is no doubt

in my mind that she must have heard him saying: "No believer who knows that he is leaving

something behind him should sleep even two nights without having his will written,"[۶] or

something in this meaning, for his instructions regarding the writing of wills have

undoubtedly come from him. It does not fit him or any other Prophet, blessings of Allah be

upon all of them, to bid something without doing it himself, or forbid something while doing

the opposite thereof; Allah is above selecting such individuals for conveying His .message

As regarding what Muslim and others have quoted `Ayesha saying: "The Messenger of Allah

pbuh) left neither a dinar nor a dirham, neither a male nor a female camel, nor did he) leave

any will," it is just like its previous "hadith." Yet it is not correct to assume that what she

meant was that he (pbuh) did not leave any will at all, but rather that he did not have

possessions which required a will, for, indeed, he did not leave much of this world's ,wares

the most ascetic person that he was. He joined his Lord, the Exalted and the Sublime, leaving

a few outstanding debts,[٧] and a few items, in addition to things entrusted to him by other

people which required a will [regarding who they belonged to. He also left of his own

possessions something that would help defray his debts, and the fulfillment of his ,promises

with a remnant that required being handed over to his heir. The proof for that is what Fatima

,'alZahra

peace be upon her, rightfully demanded of her father's inheritance.[٨] ٢) The Messenger of Allah, peace be upon him and his progeny, left things which demanded a

will, things which no other human being ever left. Suffices you that he left the upright

religion of Allah, while still at the beginning of its growth and early inception, and that by

itself demanded an heir more than did gold or silver, a house or a real estate, lands or .cattle

The entire nation became his orphans and widows, seeking refuge with his successor to take

his place to fare with them and manage their religious and secular affairs. It is

impossible that

the Messenger of Allah, peace be upon him and his progeny, should have entrusted Allah's

religion, while still in its cradle, to inclinations and presumptions, or left the protection of its

p: ۴۱۷

legislation to personal motives and interests, without a successor to look after religious as

well as secular affairs, someone upon whom he could rely to represent him before the .public

He is above leaving his orphans, who inhabited spacious lands, like frightened cattle in a

rainy winter night, without anyone to look after them. He is above abandoning the will

especially after having received instructions in its regard from his Lord and thus strongly

commanded his nation to do so. Reason does not listen to the claim that no will was ,made

.even if such a claim comes from a highly respected person

At the dawn of the Islamic era, the Messenger of Allah, peace be upon him and his ,progeny

made a will to `Ali (as) even before his mission was publicized in Mecca, immediately

following the revelation of the verse saying: "And warn your near kin (۲۶:۲۱۴)," as we

explained in Letter ۲۰. He continued repeating his will time and over again, emphasizing it

through many covenants to which we had referred. When he finally wished, while in his last

hours, may I sacrifice my parents for his own sake, to write his will to `Ali (as) to emphasize

his previous verbal covenants, and to back his previous verbal statements in this ,regard, he

peace be upon him and his progeny, said: "Bring me some writing material so that I may write

for you something to protect you against straying," but they disputed, while no dispute is

permitted in the presence of a Prophet, and said: "The Messenger of Allah (pbuh) is

p: ۴۱۸

delirious."[٩] It was then that he (pbuh) realized, after they had made such a statement, that

no trace would remain of his intended order, if implemented, other than dissension; ,therefore

he told them to clear his room, feeling satisfied with the verbal covenants which he had made

.(to `Ali (as

In spite of all this, however, he made three recommendations at the time of his death: that

they should select `Ali as his successor; that they should turn the polytheists out of the

Arabian peninsula; and that they should reward the envoys in the same way he (pbuh) used to

reward them. But the dictates of politics at that time did not permit the traditionists to narrate

,his first will, claiming that they had forgotten it. AlBukhari

at the conclusion of the hadith

containing the charge that the Messenger of Allah (pbuh) was delirious, said verbatim: "And

his (pbuh) will at the time of his death contained three instructions: to turn the polytheists out

of the Arabian peninsula, to reward the envoys in the same way which he used to reward

them..., and the third one was forgotten."[١٠] This is how Muslim puts it in his Sahih,

and so

do all other authors of sunan and musnads. ۳) The claim of the mothers of believers that the Messenger of Allah, peace be upon him and

his progeny, joined his Lord while being on her chest is opposed by the authenticated

tradition stating that he (pbuh) joined the Supreme Companion while being on the chest of his

brother and friend (wali) `Ali ibn Abu Talib (as), according to all consecutively reported sahihs from the Imams of the purified progeny which are supported by Sunni sahihs, as is

wellknown

.to researchers, Wassalam

,Sincerely

Sh

Footnote

This agrees with Sunni books of traditions; so, refer to al-Bukhari's Sahih, his [١] chapter on

the households of the Prophet's wives, his treatise on holy wars and traditions, page .١٢٥, Vol

.and you will find the details ,٢

The dissension of the Lesser Camel Battle took place in Basra five days before the [٢] end of

Rabi`ul-Thani, ٣۶ A.H., before the arrival of the Commander of the Faithful (as) there, when

the city was attacked by the mother of believers [`Ayesha] accompanied by Talhah and al-

Zubayr. `Ali's governor of Basra then was `Uthman ibn Hanif al-Ansari. Forty supporters of

Ali (as) were killed at its mosque, and seventy others elsewhere. `Uthman ibn Hanif,` who

was one of the most respectful sahabah, was taken captive, and his captors wanted to kill him

but feared revenge from his brother Suhayl and the rest of the Ansar; so, they shaved his

beard, moustache, eyebrows, and head; they beat him, imprisoned him, then they expelled

him from Basra. They were fought by Hakim ibn Jablah, with a group of his tribe `Abd Qays,

of whom he was chief. Hakim was a man of wisdom, discretion, and prestige, and he was

followed by a group of Banu Rabi`a who refused to cease fighting till each and every one of

them was martyrded, including Hakim, in addition to his most honourable son, his brave

brother, and Basra fell in the hands of the invading army. When `Ali (as) came, he had to face

Ayesha's army, and so did the Greater Camel Battle take place. The details of both` battles are

.preserved in books of history written by Ibn Jarir, Ibn al-Athir, and in many others

[٣] As quoted by trustworthy chroniclers such as Abul-Faraj al-Asfahani at the conclusion of

.his discussion of `Ali in his book Maqatil al-Talibiyyin

[۴] As quoted by al-Bukhari about her in his section on the Prophet's (pbuh) sickness and

.demise, page ۶٢, Vol. ٣, of his Sahih

[۵] This statement in particular, i.e. Ibn `Abbas saying that `Ayesha does not wish him any

good, is left out by al-Bukhari who stops his quotation at its preceding statements, following

his customary habit in such situations, but many authors of books of tradition have quoted it

through their authentic reporters. Consider what Ibn Sa`d records on page ٢٩, Section ,Two

Vol. ٢, of his Tabaqat, where he cites a chain of narrators including Ahmed ibn al- ,Hajjaj

Abdullah ibn Mubarak, Younus, Mu`ammar, al-Zuhri, `Ubaydullah ibn Atbah ibn` ,Mas`ud

whose sources end with Ibn `Abbas. Reporters of this hadith are considered

trustworthy

.according to the consensus of scholars

As quoted by al-Bukhari at the beginning of his treatise on wills in his Sahih, page [۶]
,۸۳

Vol. ۲. It is also quoted by Muslim in his section on the record of the [Prophet's] will, page

.Vol. ۲, of his Sahih ,۱۰

Mu`ammar quotes Qatadah saying that `Ali (as) had taken care, on behalf of the [۷] Prophet

pbuh), of certain matters after his demise, most of which was a debt estimated at) five

hundred thousand dirhams; so, refer to this hadith on page ۶۰, Vol. ۴, of Kanz al-`Ummal,

.and it is hadith number ۱۱۷۰ among the ones which he narrates

[۸] As quoted by al-Bukhari at the and of his chapter on Khaybar's campaign in his Sahih,

.page ۳۷, Vol. ۲

[۹] This is quoted verbatim by Muhammad ibn Isma`il al-Bukhari in his section on generosity

.towards envoys in his book Al-Jihad wal-Siyar, page ۱۱۸, Vol. ۲, of his Sahih

[۱۰] Refer to it in the chapter dealing with rewarding the emissaries on page ۱۱۸, Vol. ۲, of

.Al-Jihad wal-Siyar

Letter ۷۵

,I Mother of the Believers is not Ruled by Emotions

,II The Pleasant and the Ugly are Denied by Reason

III Why Oppose the Claim of the Mother of Believers? Safar ۱۷, ۱۳۳۰ ۱) The axis upon which your argument, regarding the mother of the believers in her frank

:hadith denying a will to `Ali, revolves is twofolded

One is your allegation that her biased indisposition against the Imam bids her to deny the will.

Our rebuttal is that those who are familiar with her lifestyle

deny the allegation that she

yields to emotion while narrating hadith about the Messenger of Allah, peace be upon him

and his progeny, or that she seeks a special interest; so, she cannot be accused while quoting

the Prophet's hadith, albeit if the subjectmatter

of such hadith is someone she likes or

someone she does not. God forbid that interests dominate her mind to the extent that she lies

while quoting hadith from the Messenger of Allah, peace be upon him and his ,progeny

preferring to promote her own interest rather than telling the truth. ٢) The other is that reason alone refuses your claim that this hadith is authentic, for it is

neither logical nor permissible to conclude that the Messenger of Allah, peace be upon him

and his progeny, would leave the religion of Allah, the Exalted and the Sublime, in its ,cradle

while Allah's servants are following a new creed, without having made a will instructing them

regarding their affairs. The answer to your claim is that this matter is based on rational

goodness and ugliness, and the Sunnis disclaim it, for reason according to their judgment does

not at all determine whether something is pleasant or ugly; rather, they believe that

jurisdiction is the one that determines it. They believe that whatever the jurisdiction labels as

good, they accept it as good, and whatever the jurisdiction describes as bad, they consider it

as such, and reason cannot be relied upon at all in such matters. ٣) As regarding what ,you have mentioned at the conclusion of your Letter ٧۴

concerning your rejection of the claim of the mother of believers that the Prophet died on her

chest, we are not familiar with any hadith narrated by Sunnis which disproves it; so, if

you are

.aware of any such hadith, please oblige and state it, Wassalam

,Sincerely

Letter ۷۶

Letter ۷۶

,I Her Yielding to Sentiment

,II Rationale Regarding the Pleasant and the Unpleasant

p: ۴۲۳

,III Rejecting the Claim of the Mother of Believers

IV Preference of Umm Salamah's Hadith over Hers. Safar ١٩, ١٣٣٠ ١) You have stated, while dealing with the first issue, that it is wellknown

from the lady's lifestyle

that she does not yield to emotion, and that she does not seek any special interest. Please

free your own self from the shackles of convention and sentimentality and carefully and

studiously research her method of dealing with those whom she liked, as well as with those

whom she did not like, for there you will see sentimentality most manifestly. Do not forget

her dealing with `Uthman ibn `Affan by word and deed,[١] her secret and public schemes

against `Ali, Fatima, alHasan

and alHusayn

as), and her behaviour towards other mothers)

of the believers; nay, even with the Messenger of Allah, peace be upon him and his ,progeny

himself; for in these there is a great deal of manifestations of her sentiments and .interestseeking

Suffices you for a proof what we, proving how sentimentality tempts some people into

misbehaving, have cited regarding the masters of conspiracy and purgery, out of animosity

towards Lady Mary [the Copt, consort of the Prophet] and her son Ibrahim, peace be upon

him, till Allah, the Almighty and the Exalted One, cleared them of such unjust accusations at

the hands of the Commander of the Faithful (as), in a manner that is tangible and [clear:[۲

And Allah turned the spiteful disbelievers back emptyhanded"

Qur'an, ۳۳:۲۵)." If you)

desire, I may recount more proofs and state the fact that, following her own sentiments, she

once said to the Messenger of Allah, peace be upon him and his progeny, "It seems as if you

reek of the odor of maghafir [odorous tiny flowers],"[۳] so that he might not taste some

honey at the house of the mother of believers Zainab bint Jahsh, may Allah be pleased with

her. If a trivial reason like this permits her to address the Messenger of Allah, peace be upon

him and his progeny, in such a manner, how can she be relied upon when she denies that he

pbuh) left a will for `Ali (as)? Do not also forget her yielding to sentiment when Asma') bint

`alNu

man was wedded to the Messenger of Allah, peace be upon him and his progeny. She

said to her: "When the Prophet (pbuh) weds a woman, he likes to hear her say: `I seek refuge

with Allah against you,'"[۴] aiming thereby to turn the Prophet, peace be upon him and his

progeny, against his wedding altogether and make him hate the poor woman, as if she allowed

herself to attribute statements to the Messenger of Allah, peace be upon him and his ,progeny

as long as such statements served her own purpose, even when her purpose was petty or

prohibitive. Once he, peace be upon him and his progeny, asked her to see how a particular

woman was doing, and she informed him of the opposite of what she had observed, seeking

].her own selfinterest

Once she complained about him, peace be upon him and his [۵

progeny, to her father, succumbing again to her sentiments, saying, "Do not now be biased,"[۶] whereupon her father slapped her so hard that her clothes became soaked with her blood. Once, having felt angry with him (pbuh), she said: "... and you claim to be Allah's Messenger...,"[۷] in addition to many such incidents the narrative of which would require a much larger space, and what we have quoted here must suffice. ۲) You have said, while commenting on the second point, that Sunnis do not subscribe to what is called rationally pleasant or unpleasant, etc. I think of you as being above making such a statement which is reminiscent of sophists who deny even concrete facts. Among our deeds are those of whose goodness we are quite sure, and they are praiseworthy and rewardable due to their own merits, such as charity and fairness, since we know what they are, while there are others with whose ugliness we also are familiar, and they demand repudiation and punishment because of their own evil, such as injustice and aggression, since they are what they are. The wise know that there is a need that necessitates such judgments, and the wise are as certain regarding these matters as they are certain that the single is half the

pair. Simple common sense always determines the distinction between your treatment of

someone who is good to you and of someone who is not. Reason determines the goodness of

the first person's treatment to you and its being praiseworthy by you, as well as the ugliness of

the second and its being worthy of renunciation and punishment. Whoever doubts this is a

.rebel against his own reason

Had the goodness or the evil of what we have mentioned here been matters of the legislative

code, then they would not have been adopted and implemented by those who denied all divine

codes such as atheists and secular rulers. In spite of their denial of religion, the latter still

condone equity and goodness, determining thereupon their praise and rewards, without

doubting at all the ugliness of injustice or aggression, nor the necessity to denounce such

deeds and to punish their doers. Their criterion in their judgment is nothing other than ;reason

so, talk no more about those who belittle reason and conscience, nor of those who deny what

all wise men know, ruling in the contrary of what the human nature dictates, the nature which

Allah, the Praised One, has created and embedded within His servants. He has enabled them

thereby to realize facts that are discernable by their faculty of reason, just as He made them

able to recognize matters through their senses and feelings. Their nature, then,

demands that

they should be able to rationally judge equity and the like as good, and injustice and its peers

as ugly, just as being able to distinguish through the sense of taste between the sweetness of

honey and the bitterness of colocynth [citrullus colocynthis], and through their sense of smell

can they distinguish between the fragrance of musk [chenopodium botrys] and the stink of

cadaver, and through their sense of touch can they distinguish between what is soft and what

is rough, and through their faculty of seeing can they tell the difference between a pleasant

and an ugly view, and through their faculty of hearing can they tell the difference between the

music of the pipe and the braying of a donkey. Such is the nature which Allah has :created

He created people in such a way; indeed, there is no way anyone can change His" ;creation

".(this is the straight religion, though most people do not know (٣٠:٣٠

The Ash`aris desired to exaggerate the power of faith in the legislative system and the attitude

towards a total submission to its judgment; therefore, they denied the judgment of ,the wise

saying that there is no judgment other than what is legislated. Thus did they become oblivious

of the absolute rational theory stating that "Whatever a wise person decides should be the

decision of the legislator," and heedless of the fact that they by doing so in fact left no excuse

for their own selves, thus discarding any criterion whereby they might ascertain a legislative

code or discard it altogether. This is so due to the fact that to arrive at such a

conclusion

through legislative proofs is like running in a circle, and no pretext can be applied .therewith

Had there been no authority for reason, implementing tradition or consecutively reported

hadith would have been rejected. Nay! Had there been no intellect, nobody would have

worshipped Allah nor come to know Him. Expounding in this subject has been recorded in a

p: ۴۲۸

library containing works of our renown scholars. ٣) As regarding the claim of the mother of the believers that the Prophet, peace be upon him

and his progeny, died on her chest, it is a claim which we reject based upon sahihs

sequentially reported by members of the purified progeny (as). Refer to what others have

stated as quoted by Ibn Sa`d. He quotes `Ali (as) saying: "The Messenger of Allah, peace be

upon him and his progeny, during his ailment [preceding his demise], said: `Fetch me my

brother,' so I came to him and he asked me to come closer, and so did I; thereupon, he

reclined on me. He continued reclining on me thus and talking to me, so much so that some of

,his saliva fell on me, then the Messenger of Allah, peace be upon him and his progeny

breathed his last;" as stated on page ٥١, Part Two, Vol. ٢, of the author's Tabaqat, in a section

about those who said that the Messenger of Allah died in `Ali's lap. It is hadith number ١١٠٧

on page ٥٥, Vol. ۴, of Kanz al-`Ummal. Abu Na`im in his Hilyat al-Awliya', Abu Ahmed alFardi

(in his Naskh, and many other authors of books of traditions have all quoted `Ali (as

saying: "The Messenger of Allah, peace be upon him and his progeny, taught me," meaning

during that sickness, "a thousand doors each one of which leads to a thousand

others." It is

hadith number ۶۰۰۹ quoted at the end of page ۳۹۲, Vol. ۶, of Kanz al-`Ummal. Whenever

p: ۴۲۹

Umer ibn alKhattab`

was asked about anything regarding these matters, he would say

".nothing other than: "Ask `Ali, since he is the one who can handle it

Jabir ibn `Abdullah alAnsari

is quoted saying that Ka`b alAhbar

once asked `Umer: "What

were the last words of the Messenger of Allah, peace be upon him and his progeny?" `Umer

answered: "Ask `Ali." Ka`b did so, and `Ali (as) said: "I let the Messenger of Allah, peace be

upon him and his progeny, recline his head on my flanks till he finally uttered: .`Prayers! [i.e

uphold prayers] Prayers!" Ka`b said: "This, indeed, is the call of all prophets, and for this

purpose are they sent." Then Ka`b asked `Umer who gave the ceremonial funeral bath to the

Prophet's corpse, and his answer was again: "Ask `Ali." When Ka`b asked `Ali (as), `Ali

answered that it was he who did so, as stated by Ibn Sa`d on page ۵۱, Part Two, Vol. ۲, of

Tabaqat, and it is hadith ۱۱۰۶ in Kanz al-`Ummal quoted on page ۵۵, Vol. ۴. Ibn `Abbas was

asked once: "Have you seen when the Messenger of Allah, peace be upon him and his

progeny, died, if his head was on anyone's lap?" He answered: "He died reclining on `Ali's

chest." It was said to him that `Urwah narrates a tradition from `Ayesha saying that (he (pbuh

died reclining on her chest, and Ibn `Abbas denied it, asking the person who put the question

forth: "Do you believe it?! By Allah, the Messenger of Allah, peace be upon him and his

progeny, died reclining his head on `Ali's chest, and Ali is the one who gave him his bath," as

quoted by Ibn Sa`d on the same page mentioned above, and it is hadith number ١١٠٨ of the

ones enumerated in Kanz al-`Ummal, page ٥٥, Vol. ۴. Ibn Sa`d cites Imam Abu Muhammad

Ali ibn alHusayn`

`Zainul

Abidin (as) saying: "The Messenger of Allah, peace be upon him

and his progeny, breathed his last while his head was in `Ali's lap," as quoted by Ibn Sa`d on

.page ٥١

Traditions documenting this subject are consecutively reported from all Imams of the purified

progeny (as). Many of those who opted to deviate from their path admit that, too, so much so

`that Ibn Sa`d has quoted alSha

bi saying: "The Messenger of Allah, peace be upon him and

his progeny, passed away while his head was in `Ali's lap; and it was `Ali who gave him his

.funeral] bath," as mentioned on the page referred to above in AlTabaqat]

The Commander

of the Faithful, peace be upon him, used to declare the same publicly; therefore, you

may

refer to his statement in one of his sermons where he says: "Custodians of the hadith among

the companions of the Messenger of Allah, peace be upon him and his progeny, know very

well that I never hesitated to implement the commandments of Allah, nor lagged in

discharging the orders of His Messenger, not even for one hour. I, by the Grace of Allah, on

many occasions risked my own life defending his, when even heroes retreated and feet slowed

down, and he (pbuh) breathed his last while his head rested on my chest, and even his saliva

fell on my hand, whereupon I rubbed it on my face. I took care of washing his corpse, the

angels assisting me, and the house and its courtyards became full of the noise of angels

descending and ascending..., and I never ceased hearing their prayers unto him, till we buried

him; so, who is more worthy of him alive or dead than I?" as stated at the conclusion of page

Vol. ٢, of Nahjul Balaghah, and on page ٥٩٠, Vol. ٢, of Ibn alHadid's ,١٩۶

Sharh Nahjul

.Balaghah

So is his soliloquy when he, peace be upon him, was burying the Mistress of all ,Women

:peace be upon her. He said

Peace be upon you, O Messenger of Allah, from me and from your daughter who has" come

now to be your neighbour, rushing to reunite with you... My patience, O Messenger of ,Allah

about the death of your chosen one has run out, and my consolation has waned and .withered

Deep, indeed, is my grief for being separated from you, and great is the calamity, while the

extent of your grief is a source for consolation, for I laid you to sleep in the tomb of your

grave, after your soul had parted from your body that was resting on my chest; therefore, we

",are God's, and unto Him is our return

up to the end of his statement which is stated at the end of page ٢٠٧, Vol. ٢, of Nahjul

p: ۴٣٢

Balaghah, and on page ۵۹۰, Vol. ۲, of Sharh Nahjul Balaghah by Ibn Abul Hadid. Umm Salamah has also narrated an authentic hadith saying: "By the One by Whom alone do I swear, `Ali was the closest to the Messenger of Allah (pbuh) upon his death. We [she and Ali] visited him one afternoon, and he happily and repeatedly said: `Ali has come! `Ali has come!'

Fatima (as) inquired whether `Ali had been sent on an errand. Later on, `Ali came again, and I thought that probably he needed to have some privacy with the Prophet (pbuh); so, we came out and sat at the door. I was closer to the door. The Messenger of Allah (pbuh) bent his head over `Ali and started talking to him confidentially, addressing him affectionately, till he passed away; so, `Ali was the last person to be with him before his death."[۸]

Abdullah ibn `Umer narrates the following:

"During his sickness, the Messenger of Allah, peace be upon him and his progeny, asked that his brother be fetched; so, Abu Bakr came in, but he turned away from him and reiterated his request. This time `Uthman was brought in, but he turned away from him, too. Then `Ali was called in his presence. The Prophet (pbuh) covered him with his own robe and reclined on

him. When he came out of his room, people asked him what the Prophet (pbuh) had said, and

he answered: `He taught me a thousand subjects each one of which leads to a thousand

[others.'"[٩

You know that this hadith portrays a behaviour typical of prophets, while the other one

portrays a man ruled by his lust. If a shepherd dies on his wife's chest, between her chin and

navel, or on her thigh..., having laxed in looking after his herd, he would surely be labelled as

wreckless and irresponsible. May Allah forgive the mother of the believers. I wish that ,she

while denying `Ali such a will, had attributed the denial to her father, whom she thinks is

more worthy of such a will, but her father was already in the army raised by the Messenger of

Allah, peace be upon him and his progeny, under his own honourable patronage; he was in

Usamah's army which was then camping at Jurf. Anyhow, the claim that he (pbuh) died in her

lap is attributed to nobody other than `Ayesha, whereas the claim of his demise, may I

sacrifice my parents for his sake, is narrated through `Ali (as), Ibn `Abbas, Umm ,Salamah

`Abdullah ibn `Umer, alSha`

bi, `Ali ibn alHusayn

as), and all Imams of the progeny of)

Muhammad (as), thus making it more reliable and more fit of the personality of the

Messenger of God (pbuh). ۴) Had `Ayesha's hadith been disproved by Umm Salamah alone, the latter's hadith would

have been preferred over hers for many reasons besides the ones mentioned above, .Wassalam

,Sincerely

Sh

Footnote

Refer to page ۷۷, Vol. ۲, of Sharh Nahjul Balaghah by the Mu`tazilite scholar, and [۱] pages

and its succeeding pages of the same volume, and you will find her conduct ۴۵۷ towards

.Uthman, `Ali and Fatima depicting sentimentality in its most manifest forms`

Whoever wishes to be familiar with the details of this calamity must research the [۲]

biography of Lady Mary [or Mariyya, the Copt, wife of the Prophet, pbuh], peace be upon

.her, on page ۳۹, Vol. ۴, of al-Hakim's Al-Mustadrak, or to his Talkhis by al-Thahbi

From what al-Bukhari has quoted in his explanation of Surat al-Tahrim in his Sahih, [۳] page

Vol. ۳; so, refer to it and be amazed. There are several ahadith quoted from , ۱۳۶ `Umer

stating that the two women who conspired against the Messenger of Allah (pbuh) were

.Ayesha and Hafsa. There is a lengthy hadith dealing with this issue`

,As quoted by al-Hakim in his biography of Asma' in his Sahih Al-Mustadrak, page ۳۷ [۴]

Vol. ۴, and is quoted by Ibn Sa`d who discusses her biography on page ۱۰۴, Vol. ۸, of his

Tabaqat, and the incident is very well known. It is narrated in the biography of Asma' by both

.authors of Isti`ab and Al-Isabah, and it is quoted by Ibn Jarir and others

The details of this incident are preserved in the books of traditions and history; so, [۵] refer to

page ۲۹۴, Vol. ۶, of Kanz al-`Ummal, or page ۱۱۵, Vol. ۸, of Ibn Sa`d's Tabaqat, where he

.also states the biography of Sharaf daughter of Khalifah

This issue is quoted by the authors of books of tradition and history; so, refer to [۶] hadith

number ۱۰۲۰ of the ones narrated in Kanz al-`Ummal, page ۱۱۶, Vol. ۷, and it is quoted by al-

p: ۴۳۵

Ghazali in the third section of his treatise on marriage on page ۳۵, Vol. ۲, of Ihya'ul-`Ulum. It

is also quoted in section ۹۴ of his book Mukashafatul Qulub, at the conclusion of page ۲۳۸.

[۷] As quoted by al-Ghazali in both sections of the books cited above.

[۸] This hadith is quoted by al-Hakim at the beginning of page ۱۳۹, Vol. ۳, of his authentic

Al-Mustadrak, succeeded by his comment: "This hadith is authentic, but they [Bukhari and

Muslim] did not publish it." Al-Thahbi, too, has admitted its authenticity when he quoted it in

his Talkhis al-Mustadrak. It is also quoted by Ibn Abu Shaybah in his Sunan, and it is hadith

number ۶۰۹۶, page ۴۰۰, Vol. ۶, in Kanz al-`Ummal.

[۹] This is quoted by Abu Ya`li through a chain of narrators including Kamil ibn Talha, Ibn

Lahi`ah, Hay ibn `Abdul-Maghafiri, Abu `Abdul-Rahman al-Habli, ending with `Abdullah

ibn `Umer. It is quoted by Abu Na`im in his Hilyat al-Awliya', by Abu Ahmed al-Fardi in his

own version as stated on page ۳۹۲, Vol. ۶, of Kanz al-`Ummal. Al-Tabrani, in his book AlTafsir

al-Kabir), has stated that when the Ta'if campaign was underway, the Prophet (pbuh)

took his time in confiding with `Ali, so much so that when Abu Bakr passed by them,

:he said

O Messenger of Allah! Your confidential talk with `Ali has lasted for quite some time." "
He

,pbuh) said: "It is not I who has confided in him; it is Allah..." This is hadith number ۶۰۷۵)

page ۳۹۹, Vol. ۶, of Kanz al-`Ummal. He often used to sit with `Ali (as) and confide in
.him

p: ۴۳۶

Once `Ayesha entered and found them engaged in a confidential conversation. Said she: "O

Ali! I spend one day out of nine [in the company of my husband]; so, why don't you,` son of

Abu Talib, leave me alone on that day?" The Prophet's face immediately showed the redness

of anger. Refer to this incident at the beginning of page ٧٨, Vol. ٢, of Sharh Nahjul Balaghah

.by al-Hamidi

Letter ٧٧

Why Prefer Umm Salamah's Hadith to `Ayesha's? Safar ٢٠, ١٣٣٠ As if your preference of Umm Salamah's hadith to that of `Ayesha, may Allah be pleased

with them both, according to what you have stated, is not sufficient, you went a step further to

claim that the reasons for such a preference are more than what you have already .indicated

What are these reasons? State them, may Allah have mercy on you, no matter how many, and

.do not leave any, for our aim is to research and learn, Wassalam

,Sincerely

S

Letter ٧٨

Letter ٧٨

More Reasons for Preferring Umm Salamah's Hadith Safar ۲۲, ۱۳۳۰ Not only did Lady Umm Salamah believe wholeheartedly in the great Book of Allah, which

distinguishes between right and wrong and enjoins repentance to Allah Almighty, as the Holy

Qur'an testifies,[۱] she is not rebuked in the Qur'an for insubordination to the Prophet nor

because of her supporting the enemies of his wasi,[۲] nor did Allah, Gabriel, the true

believers, and the angels, all side by His Prophet against her, nor did Allah threaten to divorce

her and compensate His Prophet with a better wife than her,[۳] nor did He bring the example

of the wives of Nuhh and Lut as being in her own category,[۴] nor did she try to instigate the

Prophet to make unlawful unto himself that which Allah has made lawful unto him,[۵] nor

did the Prophet (pbuh) preach once and point to her residence saying: "Right there is the

dissension, disunity, and discord...; from there will the devil's horn come out,"[۶] nor did her

manners permit her to stretch her legs before the Prophet while performing the rite of prayers,

thus showing disrespect to him and to the rite of prayers, without removing them from the

place of his prostration till he beckoned her to do so, then when he beckoned her, she lifted

her leg till he stood up, then she put it down again...![۷]

This is how she was. As if she did not scandalize and arouse people against `Uthman, calling

him "Na`thal," saying, verbatim, "Uqtulu Na`thal faqad kafar!" ("Kill Na`thal, for he has

turned kafir [disbeliever]."[۸] As if she did not go out of her house, after having been

commanded by Allah Almighty to settle therein,[۹] ride her camel `Askar and lead an army,

descending a hill or ascending a mountain. Yet she did not yield to advice but [۱۰] insisted

on leading the army which she had raised to fight the Imam.[۱۱] Her statement that the Messenger of Allah (pbuh) died on her chest, therefore, is as good as her statement claiming that the Messenger of Allah (pbuh) saw a few Sudanese men playing at their mosque with their shields and spears, and he supposedly asked her if she liked to have a look at them, to

which invitation she responded in the affirmative. `Ayesha goes on to say: "He let me stand

behind him, my cheek on his, and said: `O Sons of Arfada, keep on!'" supposedly encouraging

them to play so that the lady mighty be entertained, till he asked her if she saw enough. Upon

saying "Yes," he told her to leave.[١٢] And it is similar to her other story in which she

claims: "The Messenger of Allah (pbuh) came in once when I had two concubines singing for

me excitingly. He lay down on the bed. Abu Bakr entered and rebuked me saying: `Do I hear

Satan's pipe being played in the presence of the Messenger of Allah?!' The Messenger of

[Allah (pbuh) approached him and told him to leave them alone."[١٣

Yet similar to it is another story. She says: "The Prophet raced with me once and I .outran him

We kept doing so for years during which I gained weight, and when he outran me, he :said

This [game] cancels that!'" as quoted by Imam Ahmed in `Ayesha's hadith on page` .٣٩, Vol

of his Musnad. Or like her statement: "I used to play with girls, and some of my ,٦ friends

would come to play with me, and the Messenger of Allah used to let them in so that I would

play with them," which is quoted by Imam Ahmed who discusses `Ayesha on page ۷۵, ,Vol. ۶

of his Musnad. Or like yet another story of hers quoted by Ibn Abu Shaybah, and it is hadith

number ١٠١٧ of the ahadith narrated by Ibn Abu Shaybah in Vol ٧ of Kanz al-`Ummal: "I

have acquired seven merits no woman, other than Mary daughter of `Umran, was endowed

with: The angel of revelation descended in my own form; the Messenger of Allah married me

as a virgin whom no man ever touched before; the revelation descended upon him while we

were having intercourse; he loved me more than any other woman; several verses of the

Qur'an were revealed on my behalf that almost caused the nation to perish; I saw Gabriel

while none of the other wives of the Prophet saw him besides me; and he breathed his last in

my house while nobody was there except I and the angel of death."[١۴] Other ""ahadith

which she has narrated go in more details about her "merits," all falling in the same .pattern

As regarding Umm Salamah, suffices her for a merit her loyalty to her wali and her Prophet's

wasi. She was well-known for her terse opinion and great intellect, her strong faith, her

suggestion on the Day of Hudaybiya which testified to her intellectual prowess, her wise

judgment, and her lofty status; may Allah have mercy and blessings upon her, .Wassalam

,Sincerely

Sh

Footnote

[١] This is a reference to the following verse in Surat al-Tahrim: "If you both repent to ,Allah

".then your hearts have submitted to Allah

[٢] Her insubordination to the vicegerent is manifested by her denial of the existence of the

Prophet's will to him, and by bearing grudge towards him as long as he lived. As regarding

her insubordination to the Prophet (pbuh), and Allah's readiness to side with His Prophet

pbuh) against her, this is proven by the verse saying: "If they become insubordinate) ,to him

then (suffices him that) Allah is his Mawla, and so are Gabriel and the righteous among the

".(believers, and even the angels support him (Qur'an, ۶۶:۴

This hadith and the one that precedes it is a reference to the verse "It could be that [۳] if he

divorces you, his Lord will bless him with wives better than you, submitting to Allah, truly

".believing in Him

This is a reference to the statement of the Almighty: "Allah has struck for those [۴] who

disbelieved the example of the wife of Nuh and the wife of Lut," to the end of the .chapter

This is a reference to the verse: "O Messenger! Why do you make unlawful what [۵] Allah

"?(has made lawful unto you, seeking to please your wives (Qur'an, ۶۶:۱

This is quoted by al-Bukhari in his section dealing with stories about what went on [۶] at the

homes of the Prophet's wives in his dissertation on the issues of holy wars and the Prophet's

biography in his Sahih. It also is on page ۱۲۵, Vol. ۲, following his chapter on the

injunction

of the khums and its payment. Its wording in Muslim's Sahih is as follows: "The Messenger

of Allah came out of `Ayesha's house and said: `Satan's horn shall come out of this place;'" so

.[refer to page ۵۰۳ of its second volume [original Arabic text

p: ۴۴۱

[٧] Refer to Bukhari's Sahih, his section dealing with what deeds are lawful while performing

the prayers, page ١٤٣, Vol. ١.

[٨] Her scandalizing `Uthman and denouncing many of his actions, her calling him names,

and her statement: "Kill Na`thal, for he has turned infidel," are hardly overlooked by any

book containing such events and affairs. Suffices you what exists in the books of history by

Ibn Jarir, Ibn al-Athir, and by others. Some individuals denounced her behaviour and

composed poetry in this regard such as:

You started something and schemed,

Like winds blown and rain streamed;

You ordered them to slay the Imam,

Claiming he reneged from Islam...

Up to the conclusion of these verses which are quoted on page ٨٠, Vol. ٣, of Ibn al-Athir's Al-

Kamil, after reference was made as to how the Battle of the Camel started.

[٩] That is, when the Almighty says: "And remain at your homes, and do not decorate your

selves as you used to do during the days of jahiliyya (Qur'an, ٣٣:٣٣)."

[١٠] The camel `Ayesha was riding during the Basra incident was called `Askar. It was

brought to her by Ya`li ibn Umayyah, and it was huge, masculine. When she saw it, she liked

it, but when she came to know that its name was `Askar, she changed her mind and :said

Return it, for I have no need for it." She stated that the Messenger of Allah (pbuh)" had

informed her of such name and forbidden her from riding it; so, they changed its saddle and

brought it back to her saying: "We have found another one for you, larger and ".stronger

Thus, she was pleased with it. This incident is mentioned by a number of writers of history

and of biographies; so, refer to page ۸۰, Vol. ۲, of Sharh Nahjul Balaghah by the Mu`tazilite

.scholar

The hadith in this regard is quite famous, and it is one of the signs of true [۱۱] prophethood

and miracles of Islam. It has been summarized by Imam Ahmed ibn Hanbal while quoting

Ayesha's hadith in his Musnad, pages ۵۲ and ۹۷, Vol. ۶. Hakim did likewise, quoting it` on

page ۱۲۰, Vol. ۳, of his authentic Mustadrak, and al-Thahbi admitted the same when he

.quoted it in his Talkhis al-Mustadrak

This hadith about her is undisputed. It is quoted by both shaykhs in their sahihs; [۱۲] so, you

may refer to Bukhari's Sahih, the beginning of his section on both `Iids, page ۱۱۶, Vol. ۱, and

refer to Muslim's Sahih, his section on permissible sports during the days of the eid, ,page ۳۲۷

.Vol. ۱. Also refer to Ahmed's Musnad, page ۵۷, Vol. ۶

This is quoted by al-Bukhari, Muslim, and Imam Ahmed from `Ayesha's hadith [۱۳] which

.we referenced in the footnote above

It is unanimously agreed upon that he (pbuh) died in the presence of `Ali (as), and [۱۴] that

Ali (as) was nursing him and aiding him; so, how can it be accurate to claim that he` died

while nobody was there except `Ayesha and the angel of death? Where were `Ali (as) and

Abbas then? And where were Fatima (as) and Safiyya? Or where were the Prophet's` consorts

and all the descendants of Hashim? How did they leave him to `Ayesha alone? It is also quite

obvious that Mary, peace be upon her, did not really possess any of the seven virtues the

mother of believers attributes to her; so, what is the wisdom of her using her as the only

?exception

Letter ٧٩

Consensus Endorses al-Siddiq's Caliphate Safar ٢٣, ١٣٣٠ If what you have said about the covenant and the will, as well as the clear texts, is proven

accurate, then what can you say about the nation's consensus to nominate [Abu Bakr] -al

Siddiq? Its consensus is an unequivocal proof that testifies to his statement (pbuh): "My

nation's consensus shall never occur regarding anything wrong," and his statement, peace be

upon him and his progeny, "My nation's word shall never be misleading;" so, what do you

?have to say about that

,Sincerely

S

Letter ۸۰

Letter ۸۰

No Consensus Safar ۲۴, ۱۳۳۰ We say that the meaning of his (pbuh) statements: "My nation's consensus shall never occur

regarding anything wrong," and "My nation's word shall never be misleading," is that he

pbuh) negates the error, or the misguidance, of the issue regarding which the nation)

arbitrates; thus, the nation will be reaching a unanimous endorsement in that issue's .regard

This is the meaning of such traditions, and nothing else. As regarding the matter which is

considered by a group of individuals of the nation who decided to carry it out, successfully

forcing it even on those who had a say, their carrying it out does not prove its validity. The

pledge of allegiance taken at the saqifa was not an issue regarding consultation; rather, it was

something which was undertaken by the second caliph and by Abu `Ubaydah and a group of

their friends, then they took by surprise those who actually had the authority to do and undo,

assisted by contemporary circumstances. Thus did they finally achieve what they had aspired.

Abu Bakr himself declared that the oath of allegiance which he had received was conducted

neither in accordance with consultation nor wisdom. He did so when he delivered a sermon at

the dawn of his caliphate in which he apologized to the public saying: "The allegiance which I

have received is a rash slip from the evil of which Allah has protected us, and there was a

presentiment regarding dissension."[١] `Umer testified to the same fact in front of many eyewitnesses

when he delivered a sermon from the pulpit of the Prophet's Mosque one Friday

shortly before the conclusion of his reign, a sermon the news of which became widely

publicized. Al-Bukhari has included it in his Sahih,[٢] and I would like to quote it for you

here verbatim:

It has come to my knowledge that someone[۳] has said that if `Umer dies, he will" swear the

oath of allegiance to so-and-so; therefore, let nobody hesitate from saying that the oath of

allegiance to Abu Bakr was a slip that was driven home, for it was exactly so, yet Allah

protected us from the evil of its consequences... Whoever swears the oath of allegiance to

someone prior to consulting others, doing so only out of fear of being killed if he did not, then

he should not do it at all [and accept death instead]...[۴] One of the rumours circulated about

us when Allah took His Messenger (pbuh) away from us is that the Ansar differed from us in

their views; they all assembled at the saqifa [shed] of Bani Sa`idah; besides them, `Ali ((as

"...and al-Zubayr, and their followers, differed, too

He continued to point out what had happened at the shed, the disputes and differences of

opinion, the voices that rose out of concern for the safety of the religion, etc. It was under

.those circumstances that `Umer swore allegiance to Abu Bakr

It is a fact well-known by those who research the events that prevented the members of the

Prophet's household (as), the custodians of the Message, from attending the allegiance

inauguration] ceremony. They were detained at `Ali's house together with Salman,] Abu

-Tharr al-Ghifari, al-Miqdad ibn al-Aswad al-Kindi, `Ammar ibn Yasir, al-Zubayr ibn al

Awwam, Khuzaymah ibn Thabit, Abu ibn Ka`b, Farwah ibn `Amr ibn Wadqah al-

-Ansari, al

Bara' ibn `Azib, Khalid ibn Sa`d ibn al-`As al-Amawi, and many others. So, how can it be

said that there was a consensus in spite of the fact that all these men, including Muhammad's

progeny (as), who are to the nation like the head to the body, the eyes to the face, the

descendants of the Messenger of Allah (pbuh) and the custodians of his knowledge, the ones

who are peers only to and the companions of the Book of Allah, the arks of the nation's

redemption, and the gates of its salvation, the nation's protection against straying, and the

standard-bearers of its guidance, as we have proven above...,[۵] did not attend? But their

.dealing requires no proof if conscientiously discerned

Both Bukhari and Muslim,[۶] in their sahihs, in addition to many other renown traditionists

and historians, have all proven the fact that `Ali (as) did not participate in the allegiance

process, and that he did not reconcile and make peace except after the mistress of the ladies of

the world (as) had joined her father (pbuh) [in Paradise], six months thereafter, compelled by

the general Islamic interest during those very critical circumstances. The testimony to these

facts comes from `Ayesha herself who says: "Al-Zahra' (as) boycotted Abu Bakr and did not

speak to him after the demise of the Messenger of Allah (pbuh) till she died, and when `Ali

as) made peace with them, he accused them of depriving him of his place in the)

".caliphate

This hadith, as you can see, does not mention anything about his swearing the oath of

allegiance to them. How thought-provoking his statement is when he addresses Abu Bakr

:thus

,If you had argued with them, kinship claiming

;Then others are closer to the Prophet and more deserving

,And if through consultation you took control

[How so when those with counsel were not there at all?![۷

p: ۴۴۷

Al-`Abbas ibn `Abdul-Muttalib had used the same argument with Abu Bakr, as Ibn Qutaybah

discusses him on page ١۶ of his book Al-Imama wal Siyasa, telling him once: "If you

demanded what you demanded through kinship to the Messenger of Allah (pbuh), then you

had confiscated our own. If you had demanded it due to your position among Muslims, then

ours is a more prestigious than yours. If this affair is accomplished when the believers are

".pleased with it, then it cannot be so as long as we are displeased therewith

So; tell me where is the consensus you are talking about, having heard what the uncle of the

Messenger of Allah (pbuh), the one who was his father's peer, stated, in addition to the

statement of his cousin, brother and executor of his will, as well as the statements of all his

?household and kin

,Sincerely

Sh

Footnote

This is quoted by Abu Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari in his book Al-Saqifa [١]

.and by Ibn Abul-Hadid on page ١٣٢, Vol. ١, of his Sharh Nahjul Balaghah

Refer to the sahih, his chapter on the stoning of the woman who becomes [٢]

pregnant out of

adultery if she gets married, page ۱۱۹, Vol. ۴. It is also quoted by several authors of books of

tradition and history such as Ibn Jarir and al-Tabari who discuss the events of the year ۱۱ in

the tarikh [history] book of each, and it is transmitted by Ibn Abul-Hadid on page ۱۲۲, ,Vol. ۱

.of his Sharh Nahjul Balaghah

p: ۴۴۸

[٣] The one who is making a statement is Ibn al-Zubayr, and his statement is: "By Allah! As soon as `Umer dies, I will swear the oath of allegiance to `Ali, for allegiance to Abu Bakr was a slip by the nation that safely passed by." `Umer, therefore, was extremely angry, and he delivered the said sermon. This is stated by many of those who have commented on al-Bukhari. Refer to the explanation of this hadith in al-Qastalani's Sharh, page ٣٥٢, Vol. ١١, and you will find the author quoting al-Balathiri with regards to surnames, admitting the authenticity of this hadith according to its endorsement by both shaykhs.

[۴] In his commentary on this hadith, Ibn al-Athir has stated that the statement's gist is that they feared being murdered. The meaning of the whole hadith, therefore, is something like:

"The allegiance must come as a result of consultation and consensus; so, if two men split from the group and one of them swears the fealty of allegiance to the other, then they both have departed from the group and consensus. If one receives the oath of allegiance, then he should not be one of them; rather, they both have to be isolated from the group that agrees to

distinguish its own Imam from the rest. Otherwise, if one of them receives the oath of

allegiance, after having committed a heinous act which caused the group to do ,without them

then there is no guarantee that both persons will commit murder." It is one of the dictates of

the justice described by `Umer who passed such a judgment on himself and his friend just as

he passed it on others. Prior to his said sermon, he had stated the following: "Swearing the

oath of allegiance to Abu Bakr was a slip against whose evil Allah has protected us; so, you

should kill whoever repeats it." This statement became extremely famous, and many narrators

of historical events transmitted it, including scholar Ibn Abul-Hadid on page ١٢٣, Vol. ١, of

.his Sharh Nahjul Balaghah

[٥] Refer to Letter No. ۶ and its following pages up to the end of Letter No. ١٢, and you will

.come to know the prestige meted to Ahl al-Bayt, peace be upon them

[۶] Refer to al-Bukhari's Sahih, and read the last lines of his chapter on Khaybar's campaign

on page ٣٩, Vol. ٣. Also refer to Muslim's Sahih, to his chapter on the Prophet's statement:

We do not leave behind us anything, for whatever we leave is for charity," in his" treatise on

holy wars and biographies on page ٧٢, Vol. ٢, and you will find the matter as we have

.detailed it

[٧] Both of these poetic verses are included in Nahjul Balaghah. Ibn Abul-Hadid has said so

while explaining them in his Sharh Nahjul Balaghah, page ٣١٩, Vol. ۴, adding, "His statement is addressed to Abu Bakr, for Abu Bakr argued with the Ansar at the saqifa, saying: `We are the progeny of the Messenger of Allah (pbuh) and his nutshell;' so, when he argued about the

allegiance, claiming that it was done by those who had a say, `Ali (as) said: `As regarding

your argument with the Ansar saying that you belong to the progeny of the Messenger of

Allah (pbuh) and are among his kin, others are closer in kinship to him than you; as regarding

your argument of being elected and that the masses are pleased with you, there many sahaba

who were not present there; so, how can it be called consensus?'" Shaykh Muhammad `Abdoh

has made two comments on these verses summarizing what Ibn Abul-Hadid has said while

.explaining them

Letter ٨١

Consensus Concluded When Dispute Dissipated. Safar ٢٨, ١٣٣٠ Sunnis do not deny the fact that the allegiance was not taken after consultation or serious

consideration. Rather, they admit that it took place suddenly and unexpectedly. They do not

deny going against the wish of the Ansar and their preference of Sa`d, nor in opposing the

descendants of Hashim and their followers from the Muhajirun and Ansar who joined the

Imam (as) in his boycott. But they say that the caliphate was finally vested upon Abu Bakr

who was accepted by everyone as the Imam; dispute dissipated, hostilities halted, and everyone became determined to support al-Siddiq and provide him with counsel in secrecy and in public; therefore, they fought in his wars, they supported him when he concluded a peace treaty, and they carried out his orders. Nobody at all differed in that regard, thus a total consensus was finally reached, and the consignment of caliphate was accomplished; praise be

to Allah for having united their word after their dissension, and for unifying their hearts after

.their discord, Wassalam

,Sincerely

Letter ٨٢

Letter ٨٢

Consensus Was Not Concluded; Dissension Did Not Dissipate Safar ٣٠, ١٣٣٠ Their consolidation in supporting al-Siddiq, and their providing him with counsel in secrecy

and in public, is one thing; the validity of the consignment of the caliphate through consensus

is quite another. They are not correlated judged by reason or tradition, for `Ali and all the

infallible Imams from his descendants (as) have a well-known policy in supporting the

Islamic authority; it is the same whereby we worship Allah. I mention it here in answer to

what you have stated. It may be summed up thus: They believe that the Muslim nation can

never rise to glory except through a state that unites its populace, mends any crack in its

structure, protects its borders, and safeguards its undertakings. Such a state cannot be

established except by subjects who support it with their lives and possessions. If it is possible

for such a state to be led by a legitimate statesman who represents in the true sense

of the

word the government of the Messenger of Allah, then he is the one to be assigned for such a

responsibility rather than anyone else. But if this becomes impossible, and the government is

usurped by someone else, then the nation has to support him in every issue upon which the

dignity and fortitude of Islam hinges, and so do the protection of the borders of the Islamic

.state, and the safeguarding of its national security

It is not permissible to divide the Muslims or create discord among them by opposing ;him

rather, the nation has to treat him, albeit if he is a slave with amputated limbs, the treatment

meted to rightful caliphs, entrusting him with the land's khiraj tax and his share thereof, the

zakat of cattle and other items, etc. It has the right to take the same from him through the sale

and purchase, as well as all means of property transfers, such as by way of awards, gifts, and

.the like

There is no doubt about the clearing of conscience of one who pays him liabilities, as though

he is paying them to the Imam of truth, and the rightful caliph. This is the path of `Ali and the

purified Imams from his descendants (as). The Messenger of Allah (pbuh) has said: "There

will be after me favouritism, and unpleasant matters," as stated in one hadith narrated by

Abdullah ibn Mas`ud which is quoted by Muslim on page ١١٨, Vol. ٢, of his Sahih, and` by

many authors of sahihs and sunan. People asked him (pbuh): "O Messenger of Allah! What

do you enjoin one of us who witnesses them to do?" He (pbuh) answered: "Perform your obligations, and pray Allah for the attainment of what rightfully belongs to you." Abu Tharr al-Ghifari, may Allah be pleased with him, is also quoted by Muslim in Vol. ٢ of his Sahih as saying, "My friend the Messenger of Allah (pbuh) advised me to listen and to obey even [a

ruler who is] a slave whose limbs are amputated." Salamah al-Ju`fi is quoted by Muslim and others asking the Messenger of Allah (pbuh): "O Messenger of Allah! Suppose we are ruled by those who require us to discharge our duties towards them while they themselves decline to grant us our rights, what do you advise us to do then?" He (pbuh) answered him ,saying Listen and obey, for they will bear the burden of their sins, and you will bear yours."" In one particular hadith quoted by Muslim on page ١٢٠, Vol. ٢, of his Sahih, which is narrated by all authors of books of traditions, Huthayfah al-Yemani, may Allah be pleased with him, quotes the Prophet (pbuh) saying: "There will be rulers after me who will neither guide according to my guidance, nor follow my Sunnah; and there will be among them men whose hearts are like those of the devils' clad in human form." Huthayfah asked him (pbuh): "What shall I do ,then O Messenger of Allah, if I happen to witness that?" He (pbuh) answered: "You shall listen to the ruler and obey him; if he whips your back and confiscates your property, you will still

have [no choice but] to listen and obey." Similar to this hadith is one narrated by Umm Salamah thus: "There will be [unjust] rulers over you, and you will either acknowledge [their being unjust] or deny it. Those who acknowledge shall be considered innocent, while those who deny it will be saved from chastisement."[۱] They asked him (pbuh): "Are we not

".supposed to fight them?" He answered: "No, as long as they uphold their prayers

Sahihs are consecutively reported in narrating the above quoted traditions, especially through

the purified progeny (as). For this reason, the latter remained persevering as they ,saw eyesores

and they kept tongue-tied, acting upon these sacred commandments and upon others

whereby they were bound. They were enjoined to persevere while suffering as they felt forced

to overlook eye-sores, safeguarding the unity of the nation, and keeping it intact. They abided

by the gist of these texts while dealing with those who were entrusted with faring with the

affairs of the Muslims. While being aware of the fact that they themselves were more worthy

of being in their shoes, they tasted the bitterness of colocynth, hoping they might be able one

day to lead them to the Right Path. The ascension of those individuals to power was more

painful to them than the blows of sharp swords, yet they tolerated it only to fulfill the

covenant, discharge the commitment, and carry out their duties as far as the Shari`a is

concerned, favouring - while opposing such rulers - to prefer what is most important over

what is more important. For this reason, the Commander of the Faithful (as) tried his best to

.provide counsel to all three caliphs, exerting himself in providing them with advice

Whoever acquaints himself with his policy during their epoch will come to know that ,he

having lost all hope to get his indisputable right to succeed the Messenger of Allah ,((pbuh

willingly took to reclusion, preferring to make asylum with those in authority. He did not fight them while seeing his promised throne in their grip, nor did he oppose them openly. He did so only in order to maintain the solidification of the nation and safeguard the creed, always keeping the religion's interest in mind, preferring the life hereafter to this one. He suffered from agonies which nobody else suffered. He was agonized by two calamities: the caliphate in its texts and commandments was earnestly pleading to him in a heart-rending voice on one hand, and, on the other hand, oppressive discord was warning him against a possible mutiny in the peninsula. There was a possible danger of bedouin Arabs renouncing their religion, thus annihilating the Islamic creed. The faith was being threatened by the hypocrites of Medina in whose nature hypocrisy was immersed, and who were aided by the hypocritical bedouins around them, according to the text of the Book (Qur'an). Nay, the latter party was even worse in disbelief and hypocrisy than the first, so much so that it was better

.(they did not know the limits of what Allah had revealed to His Messenger (pbuh

The loss of the Prophet (pbuh) emboldened the latter, and Muslims became in the aftermath

like frightened cattle in a winter night, surrounded by wolves and ferocious brutes. While

their fellows were quite active in their attempts to wipe out the religion of Islam and crush the

Muslims, the Romans, the Kisras and others were waiting in anticipation, to the end of the list

of such thronging elements that bore grudge against Muhammad, the progeny of Muhammad,

and the companions of Muhammad (pbuh). These parties bore animosity towards and felt

jealous of the message of Islam; they desired to demolish its foundations, and undermining its

might. In such endeavour, they would be very quick, seeing that they had their golden

opportunity in the departure of the Prophet to his Supreme Companion. The chance had

ripened then for them to make use of the chaos before Islam had recovered its strength and

organization. It was then that the Commander of the Faithful (as) realized both dangers, and it

was only natural that he would sacrifice his own right in order to sustain the religion of Islam,

thus preferring the general interest to that of his own.

This is how such confusion ended, and the dispute between him and Abu Bakr was

suspended, for he dreaded nothing save the disunity of Muslims and was concerned only that

the Muslims should have the upper hand. So, he, all members of his household, their

supporters from the Immigrants and Ansar, remained patiently tongue-tied even as they saw

eye-sores. His speech after the Messenger of Allah (pbuh) had departed is very frank in

reflecting this attitude, and relevant reports are consecutive through the Imams of the purified

.progeny

But the head of the Ansar, Sa`d ibn `Abadah, never made asylum with the first two ,caliphs

and he was never seen in public accompanying either of them during an `Id celebration or on

a Friday, and he never subscribed to their views, nor did he ever yield to their orders, till he

was assassinated in Huran during the reign of the second caliph, and his assassins claimed

that he was killed by the jinns. He made a memorable statement during the saqifa ,incident

[but we see no need to quote it here.[٢

As regarding his friends such as Haban ibn al-Munthir[٣] and other Ansaris, these succumbed

unwillingly, yielding to pressure; so, do you consider the actions dictated by the fear of the

sword or the burning by the fire[۴] as a belief in the consignment of the allegiance? Or is it a

testimony to such "consensus" implied in the statement of the Prophet (pbuh) saying "My

nation shall never commit an error in its consensus of opinion"? Please state your ;verdict

.may Allah reward you, Wassalam

,Sincerely

Sh

Footnote

This hadith is quoted by Muslim on page ١٢٢, Vol. ٢, of his Sahih. The meaning of his [١]

phrase (pbuh) "Whoever knows it is innocent" is that whoever knew the abomination and

identifies it as such will have a path leading to dissociation from its sin and punishment

by

changing it with his own hand or tongue, but if he cannot, then let him abhor it by his .heart

[۲] Sa`d ibn `Abadah, Thabit's father, was one of those present at the taking of the allegiance

at `Aqaba. He is also a participant in Badr and other battles. He was chief of al-Khazraj and

their envoy, a generous man and a chief among the Ansar. His statement, to which we have

referred, fills books of biographies and histories. Suffices you what Ibn Qutaybah has said in

his treatise on Imamate and politics, Ibn Jarir al-Tabari in his Tarikh, Ibn al-Athir in his -Al

.Kamil, Abu Bakr Ahmed ibn `Abdul-`Aiz al-Jawhari in his book Al-Saqifa, and others

Habab was one of the chiefs of the Ansar and a hero of Badr and Uhud, a man of [٣] feats

and a glorious record. He is the one who said: "I am [as strong and firm as] a wooden post

rubbed by camels, and a sweet fruit very much coveted. I am the son of a lion in his ;own den

by Allah, if you so desire, we would go back to wage a war that would grind even

youngsters." He said other much stronger statements, and we thought it would be wiser to

.refrain from quoting them here

Their threat to `Ali to burn his house is proven by absolute tawatur. Consider what [۴] Imam

Ibn Qutaybah has said at the beginning of his chapter on Imamate and politics, Imam -al

Tabari in two places where he discusses the events of the year ١١ A.H. in his famous ,Tarikh

Ibn `Abd Rabbih al-Maliki in his hadith of the saqifa as quoted in Vol. ١, page ١٣۴, of Sharh

Nahjul Balaghah] by al-Hamidi al-Hadidi, al-Mas`udi in Muruj al-Thahab quoting `Urwah

ibn al-Zubayr when the latter apologized on behalf of his brother `Abdullah who

almost

started setting the houses of the descendants of Hashim on fire because they boycotted his

allegiance, al-Shahristani who quotes al-Nizam while discussing the Nizami group in his book

Al-Milal wal-Nihal. Abu Mikhnaf has dedicated for the narratives related to the saqifa an

entire book in which he details what we have summarized here, not to mention the fame and

tawatur of this hadith, in addition to these poetic verses by al-Hafiz Ibrahim which are

:"famous as the "`Umeri poem

;A statement `Umer said to `Ali; so think for a while

:Its listener venerate, respect the speaker and bear

Shall I burn your house and make of its ashes a pile"

Should you choose to be stubborn and not swear

The oath of allegiance, even if and while

"?The Chosen One's daughter is inside there

None other than Abu Hafs was the speaker

...Addressing Adnan's knight and protector

Thus did they treat the Imam (as) without whose agreement, consensus according to our view

can never be binding; so, we ask all those who are fair-minded how can their "consensus" be

?binding upon us, since the case is as such

Letter ۸۳

Can You Compromise the Text's Accuracy With the

Companions' Truthfulness? Rabi`ul-Awwal ۲, ۱۳۳۰ Those who are endowed with a discreet insight and keen comprehension regard the

companions as being above doing anything contrary to the wish of the Prophet (pbuh)

in

.whatever he bids or forbids, neither do they permit anything other than such a policy

Therefore, they could not have heard the text regarding the Imam once, twice or thrice, then

deviated therefrom. And how can you describe such companions to be truthful had they heard

the text about him then refrained from following it? I do not think that you are able to

.compromise both [contradictory] situations, Wassalam

p: ۴۶۰

,Sincerely

Letter ۸۴

Letter ۸۴

,I Compromising the Text's Accuracy With Their Truthfulness

II Rationalizing the Imam's Reluctance to Demand his Right. Rabi`ul-Awwal ۵, ۱۳۳۰ ۱) Our legacy of traditions, which has been left to us by those companions, indicates that the

latter adhered to all texts as long as they were relevant to the faith, concerned about the

matters related to the Hereafter, such as his (pbuh) hadith regarding the obligatory fast during

the month of Ramadan rather than any other month, facing only the qibla while performing

the obligatory prayers, the number of obligatory prayers during the day or the night, the

number of rak`at [prostrations] in each, as well as how to perform them, his hadith that the

ceremonial tawaf around the House [Ka'ba] is seven times, and such ahadith aiming at the

.achievement of divine rewards in the life to come

,As regarding his texts that deal with political matters such as succession, government

administration, legislation, invasions, etc., they did not see that they had to follow or adhere

to them in all circumstances; rather, they allowed themselves to practice a measure

of

research, discretion, and ijtihad. If they saw in opposing such texts a promotion of ,their cause

or an advantage to their power, they would oppose them. They may even seek to please the

Prophet by doing just so. They were convinced that the Arabs would neither accept `Ali's rule

nor follow a text in such a matter, since he pressured them a great deal while enforcing the

Will of Allah in their regard, spilling their blood with his sword in while promoting the Word

of Allah, dismantling all their masks while defending the truth, till Allah's Will became dominant in spite of every infidel. So, they would not obey him willingly, nor would they follow such texts except by force, having attributed to him the spilling of all blood in the way of Islam during the life-time of the Prophet (pbuh), according to their custom of retaliation in such circumstances, for they saw him as the only candidate upon whom they would seek revenge, especially since seeking revenge is usually done to the best among the foe's tribesmen, and the choicest of its clans. They knew that he was the best among the Hashimites, after the Messenger of Allah (pbuh), without any doubt or dispute. For this reason, the Arabs waited for a chance to annihilate him; they sought means to deal with him, and they bore a great deal of grudge against him and his descendants, till they leaped over them in a way that became well-known everywhere, and its shame filled the earth and the skies.

There is another reason: Quraysh in particular and the Arabs in general used to criticize `Ali's might in dealing with the enemies of Allah, the forcefulness of his method of dealing with

those who trespass the limits of Allah or permit what He prohibited. They feared his enjoining right and forbidding wrong; they dreaded his justice in dealing with the subjects and his equity in every public issue. Nobody hoped for his concession nor dreamed of his compromise. The mighty and powerful are weak till he executes justice on them, and the

weak and downtrodden are strong and dignified when he grants them what is rightfully theirs.

So, how can the Arabs willingly submit to a man like that while "They are the foremost in

disbelief and hypocrisy, so much so that they ought not know the limits of what Allah has

revealed unto His Messenger (Qur'an, ٩:٩٧)," and "Among the people of Medina are those

who are stubborn in hypocrisy; you [O Our Prophet Muhammad] do not know them; We

know them (Qur'an, ٩:١٠١), and among them are those who do not hesitate to commit

anything insane.

There is still another reason. Quraysh in particular and Arabs in general used to envy him for

the favours Allah bestowed upon him. He has been uplifted by Allah, His Messenger and the

wise, to a sublime status due to his knowledge and feats; peers fall short of their attainment;

those qualified hesitated to attempt to compete with him. He has, through his feats and

attributes, won a status from Allah and His Messenger coveted by the hopeful, and a prestige

unattainable by the most ambitious. For these reasons, jealousy filled the hearts of the

hypocrites. The spiteful, ungrateful, and unequitable hypocrites, in addition to ,opportunists

all agreed not to discharge their responsibility towards him; therefore, they left these texts

.behind their backs, entrusting them to oblivion

;It was what it was, I shall never discuss the views

.So, entertain good thoughts; do not ask about the news

Also, Quraysh and all other Arabs had by then coveted political dominance for their own

respective tribes, and their ambition extended thereto. For this reason, they decided to discard the covenant and were determined to ignore the will. So, they all collaborated to forget the text, pledging not to mention it at all. They all agreed to divert the caliphate, since its inception, from its rightful candidate, who was assigned to it by their Prophet, and make it through election and choice, so that each one of their quarters might have a justification for hoping to attain it, though after a while. Had they followed the text and advanced `Ali to succeed the Messenger of Allah, peace be upon him and his progeny, such caliphate would never have left his purified progeny, since he had equated his progeny on the Ghadir Day, as well as on other occasions, to the perfect Book of Allah, describing them as models for the wise till the Day of Judgment. The Arabs would not have been able to tolerate the confinement of caliphate to one particular dynasty, especially when all their tribes coveted it, and it was sought by all those who wanted it for their own camps.

It has, indeed, withered, weakened, and waned:

A skeleton unwanted even by one whose funds drained.

Also, whoever knows the history of Quraysh and the Arabs at the dawn of Islam would come

to know that they did not yield to the Hashimite Prophethood except after being annihilated,

being powerless; so, how could they have agreed that Hashim's descendants should

monopolize both prophethood and caliphate? `Umer ibn al-Khattab once said to Ibn `Abbas in

a dialogue between them: "Quraysh hated that both prophethood and caliphate should be confined to your household for fear you might oppress other people."[1] ٢) The good ancestors then could not force those folks to implement the spirit of the text for fear they might rebel if they did, and in apprehension of the dire consequences of disputing regarding such an issue. Hypocrisy surfaced immediately after the demise of the Messenger of Allah, peace be upon him and his progeny, and the might of the hypocrites increased by such a loss. The dark souls of the infidels grew darker, the foundations of the faith weakened, and the hearts of the Muslims waned, so much so that they became like frightened cattle in a winter night, surrounded by wolves and ferocious beasts. One group among the Arabs reneged, while another contemplated doing so, as we explained in Letter No. ٨٢ above. Under such circumstances, `Ali (as) feared dire consequences resulting from rushing matters if he took upon himself to take charge, knowing how people's hearts were, as we have described, with the hypocrites being what they were, biting their fingers in rage, and the renegades as we have clarified, while the polytheist nations were just as we have previously indicated.

The

Ansars had differed and deviated from the Muhajirun, saying, "Let us choose our ruler and

you choose yours, etc." His concern about the faith prompted him to refrain from demanding

the caliphate for himself and overlooking certain matters, knowing that demanding the

caliphate under such circumstances would endanger the nation and jeopardize the safety of

the faith; so, he opted to refrain just in preference of the interest of Islam and that of the

.common welfare, of the good of the future to that of the present

He, therefore, remained at home, refusing to give his allegiance till he was forced to ,leave

just to silently enforce his own right, silently defying those who forsook him. Had he rushed

to give his allegiance, he would have had neither argument nor pretext, but he, by ,doing so

safeguarded both religion and his own right to rule the believers, thus proving the originality

of his mind, his overwhelming clemency, his patience and preference of the public interest to

that of his own. Any soul that gives so much while facing so much affliction is sure to be

rewarded by Allah with divine rewards. His objective was indeed to seek the pleasure of

.Allah in that epoch as well as in the epochs to come

As regarding the three caliphs and their supporters, these have interpreted the text regarding

his succession in the manner which we have indicated above. This should not surprise us at all

once we come to know how they interpret and personally comprehend other texts of the

,Prophet, peace be upon him and his progeny, regarding issues such as succession government, administration, legislation, etc. They probably did not consider them to be religious issues; so, it was easy for them to practically oppose them. When they finally took charge, they stuck to a policy of overlooking such texts, promising to punish those who would

mention or even allude to them. When they succeeded in enforcing order, the dissemination

of the religion of Islam, the invasion of nations, and the acquisition of wealth and power, they

did not become corrupt in their own personal desires, and that elevated them and caused them

to win people's respect, confidence, and love. People followed suit in forgetting about that

text, and when Banu Omayyah succeeded them, the latter's main objective became the

extinction and annihilation of the Prophet's household. In spite of all this, a few correct texts

have reached us and have been protected in authentic books of traditions; these suffice for

.proof; praise be to Allah, Wassalam

,Sincerely

Sh

Footnote

This is quoted by Ibn Abul-Hadid on page ١٠٧, Vol. ٣, of Sharh Nahjul Balaghah, [١] while

discussing an issue worthy of the attention of researchers which is also discussed by Ibn al-

Athir near the conclusion of `Umer's biography on page ٢۴, Vol. ٣, of his Al-Kamil before

".discussing the story of the "consultation

Letter ۸۵

Requesting Narration of Incidents Wherein They Did Not Follow

the Texts of Hadith Rabi`ul-Awwal ۷, ۱۳۳۰ I have received your latest letter and found it miraculous in proving possible what we thought

,to be impossible, amazing in its portrayal of imagery in the most explicit depiction; so

,praised be the One Who has simplified for you even the most complex demonstration

bestowing upon you the reins of elucidation, till you achieved what cannot be achieved by all

means and won what cannot be won by the hopeful. We thought that the causes are not

related to what the authentic texts have implied, and that there is no way to explicitly prove

that they deviated therefrom. Yet I wish you had recounted the incidents wherein they did not

follow the explicit texts, so that appropriateness becomes obvious, and the path of guidance

manifests itself. I request you, therefore, to elaborate on this matter, in the light of their wellknown

traditions, digesting whatever is written in the books of chronicles regarding their way

.of thinking. Wassalamo Alaikom

,Sincerely

Letter ۸۶

Letter ۸۶

,I Thursday's Calamity

II The Reason Why the Prophet Repealed His Order Then. Rabi`ul-Awwal ۸, ۱۳۳۰ ۱)
The incidents in which they did not follow the texts of hadith are innumerable. Take, for

example, the calamity on Thursday, which is the most famous of such incidents and the most

abominable among them. It is narrated by all authors of sahihs and sunan, and it was

documented by all traditionists and historians. Suffices you what al-Bukhari, in his section

dealing with the statement of the ailing Messenger (pbuh): "Get away from me," on ,page ۵

Vol. ۴, of his Sahih, where the author relies on the authority of `Ubaydullah ibn Abdullah ibn

Utbah ibn Mas`ud who quotes Ibn `Abbas saying that when death approached the` Messenger

of Allah, peace be upon him and his progeny, his house was full of men including `Umer ibn

al-Khattab. The Messenger of Allah, peace be upon him and his progeny, said: "Let me write

you something that will forever protect you against straying after me." `Umer said: "The

Prophet is under the influence of pain, and you have with you the Qur'an; so, the Book of Allah suffices us." Those who were present there argued among themselves, and their argument developed into a dispute. Some of them said: "Come close to the Prophet so that he may write something for you that will safeguard you against straying after him," while others repeated what `Umer had said. When the argument and dispute intensified in the presence of the Prophet, the Messenger of Allah, peace be upon him and his progeny, said to them: "Get away from me." Ibn `Abbas used to say: "The calamity, the real calamity, is what caused the Messenger of Allah (pbuh) to desist from writing what he wished to write, due to their ".argument and dispute

There is no dispute regarding the authenticity of this hadith nor the occasion whereupon it was invoked. Al-Bukhari quotes it in his treatise on knowledge on page ٢٢, Vol. ١, of his work, and it exists in many other places with which the researchers are familiar. He quotes it in several places of his Sahih. Muslim, too, quotes it at the conclusion of the Prophet's will in his Sahih on page ١٤, Vol. ٢. Ahmed narrates Ibn `Abbas's hadith in his own Musnad.

Refer

to page ٣٢٥ of its first volume. It is narrated by all authors of traditions and books of history,

each writer editing it yet retaining its gist, reiterating the fact that the Prophet (pbuh) was

described as "hallucinating," or "delirious." But they also mentioned that `Umer had said:

The Prophet (pbuh) has been overcome by pain" just to sanitize the statement and" undermine the sentiments of those who found it abominable. Supporting this fact is what Abu Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari has said in his book titled Al-Saqifah, relying on the authority of Ibn `Abbas and quoting him saying, "When death approached the Messenger of Allah, there were men present at his house among whom `Umer ibn al-Khattab was one. The Messenger of Allah said: `Bring me ink and a tablet so that I may write you something that will safeguard you against straying after me.' Those present at his house differed among themselves and disputed, some saying `Come close and watch the Prophet write you something,' while others repeated what `Umer had said. When the argument and dispute increased, the Messenger of Allah, peace be upon him and his progeny, became angry and said: `Get away from me," as stated on page ٢٠, Vol. ٢, of Sharh Nahjul Balaghah by the .[Mu`azilite scholar [Ibn Abul Hadid

As you notice from this narrative, it is explicit in indicating that some individuals reported

Umer's opposition in meaning, not verbatim. This also proves that the traditionists` who did

not wish to state the name of the person who opposed had nontheless quoted his statement

verbatim. In a chapter on rewarding the envoys, in his book Al-Jihad wal Siyar, page ,۱۱۸

:Vol. ۲, al-Bukhari states

Qabsah narrated a tradition to us from Ibn `Ayinah, Salman al-Ahwal, and Sa`id ibn" ,Jubayr

all consecutively quoting Ibn `Abbas saying: `On a Thursday - what a day that Thursday

was...,' and he burst sobbing till his tears drenched the stones, then he went on to say, "...the pain of the Messenger of Allah intensified on a Thursday; so, he ordered us to bring him some writing material so that he might write us something whereby we would be protected against straying after him, but people disputed, knowing that nobody should dispute in the presence of any Prophet, and they said: `The Messenger of Allah is delirious.' He, peace be upon him and his progeny, then said: `Leave me, for the pain which I am suffering is more tolerable than what you are attributing to me,' and he left in his will prior to his demise three items: to get the polytheists out of the Arab land, to reward the envoys the same way he (pbuh) used to reward them,' and I forgot the third one."[١]

The same hadith is narrated also by Muslim at the conclusion of a chapter dealing with the will in his Sahih, and by Ahmed in Ibn `Abbas's ahadith on page ٢٢٢, Vol. ١, of his work, and by all other traditionists. In his chapter on the will, in his Sahih, Muslim quotes Sa`id ibn Jubayr in one place, and Ibn `Abbas in another, saying, "That Thursday, O what a day

that

Thursday was...," and his tears kept pouring down till they looked like pearls arrayed in a

formation, then he continued to say: "The Messenger of Allah, peace be upon him and his

progeny, said: `Bring me a tablet and an ink-pot,' or a plate and some ink, `so that I may write

you something whereby you shall never be misguided;' so, some people said: `The Messenger of Allah is delirious.'"[۲]

Anyone who researches this abominable incident in the sahihs will soon come to find out that the first person who said that the Messenger of Allah was delirious was indeed `Umer, and some of those who were present there and then followed suit. In the first hadith, you have heard Ibn `Abbas saying:[۳] "Those present at his house differed among themselves and disputed, some saying `Come close and watch the Prophet writing you something,' while others repeated what `Umer had said," i.e. "The Messenger of Allah is delirious." In another tradition narrated by al-Tabrani, in his Awsat, and on page ۱۳۸, Vol. ۳, of Kanz al-`Ummal, `Umer is quoted saying: "When the Prophet became sick, he said: `Bring me a tablet` and an ink-pot, so that I may write you something after which you shall never stray;' so, the women behind the curtain said: `Have you not heard what the Messenger of Allah, peace be upon him and his progeny, is saying?'" `Umer goes on to say: "I said to them: `You are like the

women

who admired Joseph; when the Messenger of Allah falls sick, you squeeze your eyes, and

when he is healthy, you ride his neck!" He also continues to say: "The Messenger of Allah

"'.then said: `Leave them, for they are better than you

You can see that they never implemented the spirit of this hadith. Had they done so, they

would have been protected against misguidance. We wish they had stopped at just being

insubordinate and not answering him by saying: "The Book of Allah suffices us," as if he did

not know the status of Allah's Book among them, or that they were more knowledgeable than

him about its characteristics and merits. We wish they had been satisfied with all of that rather

than surprising him with their rude statement: "The Messenger of Allah is delirious," just

when he was suffering the agony of death. What a farewell statement to the Messenger of

Allah (pbuh)! They did not follow the Prophet's command due to their being satisfied with the

Book of Allah as they claimed, as if they never read the verse: "Whatever the Messenger

hands over to you, take it, and whatever he forbids you therefrom, obey him (Qur'an, ٥٩:٧)."

They said: "The Messenger of Allah is delirious," as if they never read the verse: "It is the

speech of an eminent Messenger, empowered by the One with the Throne, peaceful to those

who obey Him; verily, your fellow is not possessed (Qur'an, ٨١:١٩-٢٢)," and His statement,

the Exalted, the omni-Scient, "It is the speech of an eminent Messenger, not of a poet; little do

you believe; nor is it the speech of a priest; little do you remember; it is but the Revelation

from the Lord of the Worlds (Qur'an, ۶۹:۴۰-۴۳)," and His statement, the Almighty, the

Sublime, "Your fellow has neither strayed, nor has he yielded to temptation; he utters nothing

out of his own inclination; it is but what is revealed unto him of the Revelation; he is taught

by One mighty in powers (Qur'an, ٥٣:٢-٥)," in addition to many such verses laden with divine

.wisdom, all testifying to his being divinely protected from delirium

Yet even reason by itself testifies to the same, but they were aware of the fact that he, the

Messenger of Allah, peace be upon him and his progeny, wished to strengthen the covenant of

caliphate, and emphasize its being the monopoly of `Ali in particular, and the Imams among

his purified progeny in general; so, they stood as a stumbling block in his way to do so, as

admitted by none other than the second caliph himself in a private conversation which he held

with Ibn `Abbas...! It exists in line ٢٧, page ١١۴, Vol. ٣, of Sharh Nahjul Balaghah by Ibn

.Abul Hadid

If you consider his statement, peace be upon him and his progeny, "Bring me a tablet and an

ink-pot, so that I may write you something whereby you shall never stray after me," and his

statement in the hadith of the Two Weighty Things: "I am leaving with you that which, as

long as you uphold, will never let you stray: the Book of Allah and my progeny, my Ahl ",alBayt

you will come to know then that the purpose of both traditions is the same, and that

,he

peace be upon him and his progeny, wished, even while being sick, to write for them the

details of the injunctions implied in the hadith of the Two Weighty Things [al thaqalain]. ۲) He repealed his order to them due to their statement with which they surprised him, forcing

him to change his mind, since after uttering it there would be no effect for his writing them anything other than dissension and dispute, leading them to argue be he really delirious – God forbid – or not, just as they did even in his own presence and while he could still see things, so much so that he could not tell them more than to get away, as you have heard. Had he insisted on writing it, they would have resorted to their claim that he had written it in delirium, and many of their followers would have gone to extremes in their attempts to prove that he did so while being delirious – God forbid – and fill their books with such allegations, only to reject his writing and use it as a pretext for not implementing it.

For these reasons, his marvellous wisdom decreed that he, peace be upon him and his progeny, should forget about such writing for fear those opposing his wish and their followers might open a door to casting doubts about Prophethood itself; we seek refuge with Allah, and we pray for His protection. He, peace be upon him and his progeny, saw how `Ali (as) and his followers submitted to the spirit of such writing, whether he had written it down or

not, while

others would not act upon it anyway even if he had written it. Wisdom, therefore, necessitated

abandoning it since it would have no effect at all over the opposition that arose other than

.dissension, as is obvious, Wassalam

,Sincerely

Sh

Footnote

[١] The third is none other than the matter which the Prophet (pbuh) desired to write down in

order to protect them from misguidance, but politics forced the traditionists to "forget" it, as

.the Hanafi mufti of Sur, Hajj Dawud al-Dadah, suggested

[٢] This hadith is quoted verbatim by Ahmed on page ٣٥٥, Vol. ١, of his Musnad, in addition

.to many other reliable authors of books of traditions

[٣] This is what al-Bukhari has quoted from `Ubaydullah ibn `Abdullah ibn `Utbah ibn

.Mas`ud from Ibn `Abbas, and it is also quoted by Muslim and others

Letter ٨٧

Justifying and Discussing the Calamity Rabi` al-Awwal ٩, ١٣٣٠ When he, peace be upon ,him, ordered them to bring him a blank sheet of paper and an inkpot

,he did not really intend to write anything in particular; he intended only to test them

that's all. Therefore, Allah guided al-Faruq, from among all other companions, to forbid them

from bringing them to him. Such an opposition, therefore, must be considered to be in

agreement with his Sublime Lord, and be counted among his divinely-endowed

spiritual

powers, may Allah be pleased with him. This is the argument of many renown .personalities

But his statement, peace be upon him, "... you shall never stray," rejects such an argument if

the principle of fairness is to be implemented, for it is a supplementary command which

means "If you bring me the blank sheet and the ink-pot, and if I write you something, then

you shall never stray after it." It is obvious that interpreting such an order as being indicative of a test is a sort of flagrant lying from which Prophets are immune, especially where bringing the blank sheet and the ink-pot is more fit for the one who receives the order than his seeking such an excuse; therefore, another alibi is needed.

All that can be said is that the issue is not an invitation to a party, so that whoever refuses may simply be blamed, but it is an issue of consultation. They used to consult him [`Umer], peace be upon him, in a few matters. And `Umer knew that he deep down in his heart was successful in choosing what is best for the interest of Muslims, and that itself was inspired by Allah Almighty. He simply desired not to let the Prophet burden himself with the pain resulting from writing something in the state of sickness and agony, and he, peace be upon him, thought that it would be better not to bring the blank sheet and the ink-pot. He may also have feared that the Prophet might write things that would be quite impossible for people to carry out, thus making them liable for punishment, since such things would be texts for which the principle of ijtihad is not possible. Or he may have feared that the hypocrites might

cast

doubts about the authenticity of such writing due to its being done under the influence of

sickness, thus becoming a cause of dissension; therefore, he said: "The Book of Allah suffices

us," supporting the verse of the Almighty: "We have not left aught (without explaining it) in

the Book (Qur'an, ۶:۳۸)" and also "Today have I completed your religion for you ,(Qur'an

out of his own concern, peace be upon him, for this nation against straying after ",(۵:۴ Allah

.had completed His religion for it and complemented His blessing unto it

Such was their answer. His saying "... you shall never stray" indicates determination and a

positive attitude. The endeavour to bring about security against straying, whenever possible

and without any doubt, is a must. His disappointment with them and his telling them to leave

him since they did not carry out his order is another proof that the matter was simply a

.response to a consultation

So, if you say that had it been a must, the Prophet, peace be upon him, would not have

repealed it simply because they disobeyed him, just like he did not stop preaching due to the

opposition of the unbelievers..., if you say all this, then we would say that the case is so had

the order been carried out, for it indicates that the writing of that matter was not obligatory on

the Prophet, peace be upon him. This of course does not imply that they should not

have

brought him the sheet and the ink-pot when he ordered them to, explaining to them that its

benefits would include security for them against straying and a source of continuous

guidance. The main point is that those receiving his order should have obeyed it, especially

when the benefit was for the one receiving the order, and it is the reason for the statement, not

.for its enforcement

Yet it is also possible that it was obligatory on him, too, and such an obligation was removed

due to their insubordination and their saying that he was speaking in delirium, for the fate of

.such writing was then reduced to dissension, as you yourself have wisely stated

It is also possible that some people may say that `Umer, may Allah be pleased with him, did

not take the meaning of the Prophet's statement to imply that such writing would result in

protecting each and every member of the nation from straying, so much so that none of them

at all would be misguided. Rather, he understood "... you shall never stray" to mean "... you

shall never agree all of you to walk the path of misguidance, nor will misguidance, after such

writing, would inflict anyone among you." Rather, he, may Allah be pleased with him, was

convinced that they would never all concede to tread the path of misguidance. This is why he

found no reason why the Prophet should write anything else, thinking that the intention of the

Prophet was simply an additional precaution in the matter, since he was so well-known to be

.overflowing with kindness and compassion

This is all that has been said in the manner of finding an excuse for that initiation. Whoever

scrutinizes it will be positive in thinking that it is far from being rational, for the simple fact

p: ۴۷۹

that his statement, peace be upon him, "... you shall never stray" indicates that the matter

required proper attention, as we have said, and his disappointment with them is a proof that

they became derelict regarding one of their obligations. It is, therefore, more fitting to say that

such an incident took place when they, indeed, behaved contrarily to their custom, just like

their previous slip, and it is one mistake that is not at all typical of them, and we do not really

know how accurate the whole story is. Allah is the Guide to the Straight Path, Wassalamo

.Alaikom

,Sincerely

S

Letter ٨٨

Letter ٨٨

Pretexts Refuted Rabi`ul-Awwal ١١, ١٣٣٠ Any fair-minded person ought to yield to the truth and utter what is right. There are other

views regarding the rejection of these arguments which I desired to put forth to you, so that

.the final judgment will be left entirely to you

Their first pretext states that he, peace be upon him and his progeny, having ordered them to

bring the ink-pot, did not really intend to write something but rather desired to test ,them

that's all. We say, in addition to what you yourself have stated, that this incident took place

shortly before his demise, as the tradition itself suggests; there was simply no time ,for testing

but there was time for a last minute warning and justifying, time for a will containing a very

significant matter, a piece of complete advice for the nation. Anyone who is dying is certainly

p: ۴۸۰

far from testing or jesting; he would be concerned about his affairs and those of his ,own kin

.especially if he is a Prophet

If he, as long as he lived, did not have enough time to test them, how could he have found

time to do so when he was about to die? His statement, peace be upon him and his ,progeny

telling them to get away from him when they fussed and argued in his presence, is surely

indicative of his disappointment with them. Had those who opposed him been right, he would

have appreciated their opposition and expressed his pleasure therewith. Anyone who studies

this tradition, especially their saying that the Messenger of Allah was delirious, will be

positively sure that they were aware of his intention to do something they hated; so, they

surprised him with such a statement, and they persisted fussing, arguing, and disputing, as is

quite obvious. Ibn `Abbas's tears, and his labelling the incident a catastrophe disprove this

.argument

Those who seek excuses by arguing that `Umer was divinely inspired in assessing the public

interest of Muslims, that he was inspired by Allah, are talking nonsense, and their

argument is

dismissed in such a discussion since it suggests that he, not the Messenger of Allah, peace be

upon him and his progeny, was on the right track in this incident, and that his so-called

inspiration" was more accurate than the revelation which he (pbuh), the truthful and"

.trustworthy that he was, uttered

They say that it was intended to relieve the Prophet, peace be upon him and his progeny, from

p: ۴۸۱

the burden of writing while feeling sick. You, may Allah support the truth through your ,person, know that writing such matters would only bring the Prophet peace of mind tranquility, and the pleasure of his eyes. He would feel happy for ensuring a security for his nation, peace be upon him and his progeny, against misguidance. The commands to be obeyed, the divine will, and the physical presence were all his. He, being more precious than my parents, wished to have access to a sheet of paper and an ink-pot; he issued an order and nobody was supposed to oppose his wish; "Neither a believing man nor a believing woman has any right, when Allah and His Messenger decree a matter, to follow their own views, and ,whoever disobeys Allah and His Messenger is surely in manifest misguidance (Qur'an ".(۳۳:۳۶

Yet their insubordination in such an extremely significant matter, and their fussing, ,arguing and disputing in his presence, were to him more painful than writing what he wished to write in order to protect his nation against misguidance. How can anyone who feels pity for him because of the pain of writing something oppose him and surprise him by saying that he was

?speaking in delirium

They say that `Umer thought that not to bring the sheet and the ink-pot was wiser. This is a

most odd statement. How can it be wiser while the Prophet himself had ordered that they

should be brought forth? Did `Umer think that the Messenger of Allah would order something

?which would be better left out

Yet even more strange is their argument that `Umer feared that the Prophet might write things

which would be impossible to implement and whose abandoning would require .chastisement

How can it thus be feared in spite of the Prophet's statement "... you shall never stray"? Do

people who thus argue think that `Umer assesses the consequences more correctly than the

Prophet himself, and that he is more cautious about and compassionate to his nation than the

.Prophet (pbuh)? Certainly not

They also say that it is possible that `Umer feared the hypocrites might cast doubts about the

authenticity of such writing, since it would be written during the Prophet's sickness, and that

it would be a cause for dissension. You, may Allah support the truth through your ,person

know that such an insinuation is impossible since the Prophet, peace be upon him and his

progeny, has stated: "... you shall never stray," thus clearly stating that such writing would

bring them security against straying; so, how can it be a reason for dissension just because the

hypocrites might cast doubts about its authenticity? Had he [`Umer] feared such hypocrites

and their casting doubts about the authenticity of what the Prophet wished to write, why did

he then plant the seed of such doubts himself when he opposed and objected and even said

?that the Prophet was delirious

As regarding their interpretation of verses cited in support of `Umer's statement: "The Book

of Allah suffices us," such as the verse: "We have left nothing unexplained in the Book

Qur'an, ۶:۳۸)," and "Today have I completed for you your religion (Qur'an, ۵:۴)," it is)

erroneous, for neither verse suggests a security against misguidance, nor do both verses

guarantee guidance for people; so, how can relying on these verses justify abandoning the

implementation of the texts whose writing the Prophet wished to record? Had the presence of

the dear Qur'an been to bring security against misguidance, then neither misguidance nor

dissension, the removal of which is as hopeless as can be, would have ever taken [place.[۱

In their final argument, they say that `Umer did not understand the tradition to imply that such

writing would be a cause for protecting each and every member of his nation from

misguidance; and that rather he understood that it would, after its writing, safeguard them

against erring in their consensus. They claim that `Umer, may Allah be pleased with ,him

knew that the error in their consensus would never occur, albeit if such writing had taken

.place or not, and that for this reason he opposed its writing thus

Besides what you have said, we may add that `Umer did not lack such a degree of

understanding, and he was not blind to the implication of the tradition which became obvious

to all people. Urban residents as well as bedouins understood the intention of the Prophet pbuh) that it would be a complete prescription for the protection of every individual) against misguidance... only had it been written. This is the meaning which anyone can comprehend of this tradition. `Umer knew for sure that the Messenger of Allah, peace be upon him and his

progeny, was not worried about his nation making an error in its consensus views, ,since he

may Allah be pleased with him, had heard him, peace be upon him and his progeny, :saying

The consensus of my nation shall never be in misguidance nor in error," and his" :statement

One group from my nation shall always stand opposing what is just," and he was" aware of

the verse saying: "Allah has promised those who believe among you and do good deeds that

He will let them inherit the earth just as He let those before them be the successors, and He

will firmly set the roots of the faith which He has approved, and He will exchange their fear

with security; they shall worship Me, without associating anything with Me (Qur'an, ",(۲۴:۵۵

in addition to many such texts in both the Book and the Sunnah. They all are clear in implying

that NOT the entire nation shall err in its consensus views; so, it is not feasible, in spite of all

this, that `Umer or anyone else would conceive that when the Prophet, peace be upon him and

his progeny, asked for a blank sheet of paper and an ink-pot, was worried about his nation

erring in its consensus views. What `Umer is liable to have understood of this hadith is what

anyone else would, not what is contrary to the authentic Sunnah, nor to the perfect verses of

the Qur'an. But the disappointment of the Prophet, peace be upon him and his progeny, was

obvious when he told them to get away from him, and it proved that what they had shunned

was indeed a sacred obligation. Had `Umer's objection been due to his misunderstanding of

this hadith, as they claim, then the Prophet would have helped him remove his

misunderstanding, and he would have clarified his objective to him. Nay, even if the Prophet

was convinced that he would be able to convince them to carry out his order, he would not

have ordered them out. Again, Ibn `Abbas's tears and genuine agony provide the greatest

.rebuttal to such claims

Justice refuses to find an excuse for those who had permitted such a calamity to take .place

Had it been, as you described, a simple slip like another one before it, and a rare ,occurrence

the matter would have been a lot more tolerable, but it was the catastrophe of the century that

.split the nation's spine; so, we are Allah's, and to Him is our return

,Sincerely

Sh

Footnote

You, may Allah support the truth through your person, know that the Prophet [١]

(pbuh) did

not say: "I would like to write down the tenets," so that it may be said to him: "Suffices us the

Book of Allah, the Exalted One." Even if we suppose that he wished to write down those

tenets, it could very possibly be that his own writing thereof would be a cause for security

against misguidance; therefore, there is no reason to avoid his text and be satisfied with the

Qur'an alone. If the text he wished to write was only to safeguard them against misguidance,

it would not be appropriate to leave it, shun it, and rely on the fact that Allah's Book includes

everything. You know very well how the Muslim nation has no option besides referring to the

sacred Sunnah in spite of the fact that it holds the Book of Allah, the Exalted, as

indispensable, and although it is inclusive and is divinely protected, for deriving injunctions

from it is not within the reach of every ordinary person. Had the Book of Allah been

completely sparing us from referring to its own explanations as put forth by the Prophet

pbuh), then Allah Aighty would not have commanded him to explain it to people when) He

said: "We have revealed unto you the Book so that you may explain to people what has been

".revealed for them

Letter ٨٩

,I Admitting the Falsehood of Such Pretexts

II Requesting Narration of Other Incidents. Rabi`ul-Awwal ١٤, ١٣٣٠ ١) You have closed the avenues in the way of permitting the falsehood of such pretexts. ٢) Go ahead, then, and state all other incidents in which they used their own judgment

.regarding the Prophet's Hadith, Wassalam

,Sincerely

Letter ٩٠

Letter ۹۰

Usamah's Regiment Rabi`l-Awwal ۱۷, ۱۳۳۰ If you have truly submitted to the truth, without fearing any blame, then you are the ultimate

goal and the true objective. You are above getting confused about what is right and what is

not, and you are above hiding the truth. You are even more than that, more honourable, and

.more virtuous

You have, may Allah raise your status of honour, asked me to narrate for you all other

incidents in which they preferred to follow their own views rather than submitting to divine

orders; therefore, consider the incident of the regiment of Usamah ibn Zayd ibn Harithah

dispatched to invade the Romans. It was the last regiment contemporary to the (Prophet (pbuh

who paid it a great concern, ordering his companions to prepare for it, earnestly urging them

to do so. He raised the army in his own pure person in order to give those enlisted in it a great

deal of moral encouragement and address their conscience. He did not spare any dignitary

from among the Muhajirün nor the Ansar, such as Abu Bakr, `Umer,[١] Abu `Ubaydah, ,Sa`d

[and their peers, from enlisting.[٢

It took place on Safar ٢۶, ١١ A.H. The next day, he called upon Usamah and said: "Go to the

place where your father had been murdered and let your cavalry roam it, for I have vested

upon you the leadership of these troops; therefore, invade Ubna[٣] in the morning, burn their

homes and come back faster than the tidings of your deeds. If Allah grants you the upper hand

over them, do not stay there too long. Take road guides with you; dispatch others to

collect

".information for you, and let the scouts escort you

On Safar ۲۸, his death fever intensified, and he started suffering from headaches. On ,Safar ۲۹

he found them reluctant to leave; therefore, he went out to urge them to expedite the

campaign. He (pbuh) tied the flag for Usamah with his own eminent hands in order to stir

their conscience and manipulate their determination. Then he said: "Go in the Name ,of Allah

in the Path of Allah, and fight those who disbelieve in Allah." Usamah took the tied flag and

handed it to Buraydah, then he camped at Jurf. Even there, they slackened and did ,not leave

in spite of all the clear statements of the Prophet (pbuh) urging them to expedite the

campaign, such as: "... invade Ubna in the morning," and "... come back faster than the tidings

of your deeds," in addition to many such orders which they never followed in reference to that

regiment. Moreover, even some of them started questioning the wisdom of selecting Usamah

for its leadership, just as they had questioned that of his father's, making several remarks to

that effect, in spite of their witnessing the Prophet (pbuh) vesting upon him such a

responsibility, and their hearing the Prophet (pbuh) saying to him: "I have vested upon you

the leadership of these troops," and their seeing him tying the flag for him, which is the

symbol of authority, with his own eminent hands, and all of that he (pbuh) did in spite of his

.fever

All of the above did not stop them from casting doubts about the wisdom of selecting

him as

the regiment's commander, so much so that their grumbling angered the Prophet (pbuh) who

went out one day, his head bandaged,[۴] wrapped in a blanket, suffering the pain of fever, on

a Saturday, the ۱۰th of Rabi`ul-Awwal, only two days before his demise, and ascended the

pulpit. Having seated himself on the pulpit, he (pbuh) praised Allah and glorified Him, ,then

:according to the consensus of historians and scholars, he said

O people! It has come to my knowledge that some of you have felt uneasy about my"

appointment of Usamah [as the commander]. If you cast doubts about his appointment, you

had done so before when I appointed his father who, by Allah, was worthy of such ,authority

".and so is his son after him

He urged them to start marching, and they in fact did start bidding him farewell and leaving to

join the troops stationed at al-Jurf, while he was still urging them to rush. Then his sickness

worsened, yet he kept saying: "Usamah's army! Complete the mission of Usamah's !army

Dispatch Usamah's troops!" He kept repeating these orders even while they were still

reluctant to respond. On the ١٢th of Rabi`ul-Awwal, Usamah left his temporary -quarters at al

Jurf and visited the Prophet (pbuh) who ordered him to start his mission immediately, :saying

Tomorrow, by the blessing of Allah, the Exalted One, leave early in the morning," so" he

bade him farewell and left for the camp. Accompanied by `Umer and Abu `Ubaydah, he went

back again to see the Prophet. The three men reached the Prophet who was .breathing his last

He died, may my life and those of the world be sacrificed for his sake, on the same day, and

.the army returned to Medina and considered cancelling the campaign altogether

They discussed this matter with Abu Bakr, pressuring him a great deal to endorse their idea of

cancellation, in spite of witnessing all the emphasis the Prophet (pbuh) had placed on rushing

the mission, having heard his statement stressing that they should expedite sending the troops

in a way too fast to allow the enemy to know about it, spending so much effort raising the

army personally, appointing Usamah to take charge of it, and tying its flag with his own

hands, saying: "Tomorrow, by the blessing of Allah, the Exalted One, leave early in the

morning," till he died, as you have come to know. Had it not been for the newly appointed

successor of the Prophet (pbuh), they would have all decided to cancel the campaign and

untie the flag's knot, but the caliph [Abu Bakr] refused to do so, and when they saw him

determined to carry on the mission, `Umer approached him and requested him on behalf of

the Ansar to depose Usamah from the post of the army's leader and appoint someone .else

It was not long since they had angered the Prophet and annoyed him by their displeasure with

his appointment of Usamah as the commander of the regiment, nor since his going out of his

house for the same reason, painfully feverish, bandaged, wrapped in a blanket,

unable to walk

steadily, his legs hardly carrying him due to the pain from which he was suffering; having

ascended the pulpit, breathing heavily, fighting his pain, he said: "O people! It has come to

my knowledge that some of you have felt uneasy about my appointment of Usamah [as the

commander]. If you cast doubts about his appointment, you had done so before when I

appointed his father who, by Allah, was worthy of such an authority, and so is his son after

him." Thus did he, peace be upon him and his progeny, emphasize, by swearing by Allah, that

they should submit to what he had decreed. They did not. The new caliph [Abu Bakr] refused

to yield to their pressure to remove Usamah from his post. He leaped and took `Umer by the

beard saying: "May your mother lose you, and may she be deprived of you as a son! He has

been appointed by the Messenger of Allah (pbuh) and you still ask me to depose him?!"[۵]

They reluctantly dispatched Usamah's regiment. The total number of his troops was no more

than three thousand, including one thousand cavaliers.[۶] It was dodged by many of those

who had been drafted by the Messenger of Allah (pbuh) himself. According to Shahristani's

:fourth Introduction to his book Al-Milal wal Nihal, the Prophet (pbuh) is quoted saying

".Draft in Usamah's army; may Allah curse its draft dodgers"

You may also know that initially they were reluctant to go with the regiment; then they finally

,dodged, just to firmly lay the foundations of their political structure and set its bases preferring it to the carrying out of the orders of the Prophet. They saw that such a political structure was more worthy of their concern and attention, since their reluctance to draft would not cancel the dispatching of the troops, nor would the draft dodgers either. As regarding the

caliphate, they would certainly miss it had they participated in the campaign before the Prophet's demise. He (pbuh) had desired that they should leave the capital in order to clear the way for the establishment of the caliphate for the Commander of the Faithful Ali ibn Abu Talib (as) peacefully and quietly. So, when they would come back, such caliphate would have already been established and settled down for Ali, and there would have been no chance for them to dispute or question it.

The Prophet (pbuh) had selected Usamah, who was seventeen years old,[٧] to be their commander simply in order to subdue the stiff necks of some of them, and out of his own desire to contain the ambition of others, and also as a safeguard for protecting the peace in the future against the dispute of those who were obviously ambitious and hopeful, had he chosen one of them instead. But they were intelligent enough to be aware of what he (pbuh) was planning; so, they questioned the appointment of Usamah, reluctantly refused to accompany him, and did not leave Jurf till the soul of the Prophet (pbuh) returned to its Lord. It was then

that they decided to cancel the campaign and untie the flag's knot on one hand, and to depose Usamah on the other. Moreover, many of them became draft dodgers, as you have come to know. These are five reasons why they did not act upon the Prophet's hadith, preferring their own political interests, and following their own judgment rather than implementing the spirit

.of his hadith, Wassalam

,Sincerely

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Footnote

[١] Authors of books of tradition and history have unanimously accepted the fact that Abu Bakr and `Umer, may Allah be pleased with them, were enlisted in the same army, stating such a fact in their books unreservedly, and this is one of the instances in which they have never disputed. Refer, therefore, to any book which contains information about this particular expedition such as Ibn Sa`d's Tabaqat, the books of history by al-Tabari and Ibn al-Athir, Al-Sira al-Halabiyya, Al-Sira al-Dahlaniyya, and others, so that you may find out for .yourself

When al-Halabi discusses this campaign in Vol. ٣ of his Sira [biography book], he mentions an interesting anecdote which we would like to quote here as he words it:

When the caliph al-Mehdi entered Basra, he happened to see Iyas ibn Mu`awiyah, who is proverbial in sharpness of intellect, and who was then a young boy surrounded by as many as

four hundred men of knowledge and prestige, al-Mehdi asked him: "What beards! Couldn't they find an older sage to follow rather than this teenager?" Then al-Mehdi turned to him and asked him how old he was. He answered: "I am, may Allah prolong the presence of the commander of the faithful among us, the same age Usamah ibn Zayd ibn Harithah was when the Messenger of Allah (pbuh) entrusted him to lead the army in which both Abu Bakr and Umer served." Al-Mehdi said: "Come close, may Allah bless you." He was then` seventeen years old.

[۲] Umer used to say to Usamah: "The Messenger of Allah (pbuh) has died leaving` you in command over me." He is quoted by a group of renown scholars such as al-Halabi while discussing Usamah's army in his Al-Sira al-Halabiyya, in addition to many other traditionists and historians.

[۳] It is a territory in Balqa' between `Ashkelon (a seaport in southwest Palestine) and Ramallah (in Jordan's West Bank), near Mu'ta where Zayd ibn Harithah and Ja`fer ibn Abu Talib, of the two wings in Paradise, peace be upon him, were martyred.

[۴] Every traditionist and author of biography and history books who has mentioned this regiment has also mentioned their resentment of the Prophet's appointment of Usamah as the commander over them, and that he (pbuh) became extremely angry when he came to know about such resentment, hence he delivered the khutba which we have quoted earlier; so, refer to the chapter on Usamah's regiment in Ibn Sa`d's Tabaqat, both Sira books of al-Halabi and al-Dahlani, and other books dealing with this topic.

[۵] This is quoted by al-Halabi and al-Dahlani in their respective Sira books, and by Ibn Jarir

al-Tabari while discussing the events of the year ۱۱ in his Tarikh, in addition to other authors

.of books of history

[۶] He raided Ubna, burnt their homes, cut their palm-trees, his cavalry trampled upon their

residential quarters, killing a few and capturing a few others. Among those whom he killed

was his father's assassin. Nobody among the Muslims was killed; so, praise be to Allah, Lord

of the Worlds. Usamah was then riding his father's horse. Their banner then said: "O you who

is divinely supported, take their lives," which was the Prophet's banner during the Battle of

Badr. He distributed two shares of the booty to cavalry soldiers and one to the infantry, taking

.for himself the same

This is most likely. Some say he was eighteen years old, others say nineteen, and [٧] still

.others say twenty, but nobody said he was older than that

Letter ٩١

,I Justifying Their Behaviour Towards Usamah's Regiment

II No Hadith Curses its Draft Dodgers. Rabi` al-Awwal ١٩, ١٣٣٠ ١) Yes, the Messenger of Allah (pbuh) had urged them to rush to participate in Usamah's

campaign, ordering them to expedite, as you have mentioned, emphasizing his order till he

told Usamah to invade Ubna in the morning, not allowing him to wait till the evening, telling

him to go and emphasizing his order once more by telling him to rush. But he, peace be upon

him, according to all narrations, fell sick and started breathing very heavily, so much so that

they started worrying about him and feeling too upset to leave him in such condition. They

remained at Jurf waiting to know the condition of his health out of their own fear for his life

and due to their attachment to him. They, therefore, are excused for having waited, and they

.should not be blamed

As regarding their questioning the Prophet's appointment of Usamah after his death, in spite

of what they remembered of his statements and his emphasis by word and by action, with

which they were familiar, it was nothing more than their objection to his being too young, to his being a youth among middle-aged and old men. The latter naturally find it very difficult to receive orders from the young, and they by nature feel resentful towards submitting to their judgment. Their hatred of his appointment was not an innovation but simply due to the human nature; so, consider that.

As regarding their demand after the demise of the Messenger to depose Usamah, this is justified by some scholars among those who expected the Siddiq [Abu Bakr] to agree with them. These persons thought that such deposition would, in their view, serve the public interest. Yet, for the sake of fairness, I personally cannot rationalize their request to depose him after seeing how angry the Prophet (pbuh) was when they requested the same, and his going out, feverish, bandaged and wrapped in a blanket, to denounce such a notion in his sermon from the pulpit. They knew that such an incident was, indeed, a historical milestone; so, their real motive is not known except by Allah.

As regarding their determination to cancel the campaign, and their pressuring al-Siddiq to do so, in spite of seeing how much emphasis the Prophet had placed on its dispatch, his concern about expediting its departure, as well as his repeated statements to this effect, is but their own caution about the capital of Islam else it should be assaulted by the polytheists around it once vacated from a protecting force, while the army was far away from it, especially since

hypocrisy surfaced as soon as the Prophet (pbuh) died, and the hopes of the Jews and

Christians were revived, and a group among the Arabs renegated, while other groups refused

to pay zakat. The companions of the Prophet, therefore, spoke to our master al-Siddiq and

requested him to forbid Usamah from leaving, but he refused and said: "It is better for me that

birds snatch my flesh away rather than start my rule by overruling the command of the

".(Messenger of Allah (pbuh

This is what our fellows have said regarding al-Siddiq. As regarding others, they are not to be

blamed for trying to stop the campaign since their objective was nothing other than a genuine

.concern about the safety of the religion of Islam

As regarding the question why Abu Bakr, `Umer, and others who were drafted in the

regiment, lagged behind when Usamah proceeded, it was only to lay the firm foundations of

the Islamic government, support the law of Muhammad (pbuh), and protect the ,caliphate

which was the only protector of both faith and the faithful. (٢) As regarding what you have quoted of Shahristani's book Al-Milal wal Nihal, we have

found it to be narrated without the name of its narrator. Both al-Halabi and Sayyid al-Dahlani,

in their respective books of traditions, have said that in fact there was no such hadith at all in

that meaning. If you, may Allah protect you, are able to narrate hadith from Sunnis supporting

.it, then lead me to it, Wassalam

,Sincerely

Letter ۹۲

p: ۴۹۸

,I Their Pretexts do not Contradict our Statement

II Al-Shahristani's Hadith is Documented. Rabi` al-Awwal ٢٢, ١٣٣٠ ١) You have, may Allah Almighty protect you, admitted that they lagged behind Usamah's

regiment and were at Jurf reluctant to proceed in spite of being ordered by the (Prophet (pbuh

to rush and expedite. You also admit that they did, indeed, raise questions about the

Prophet's] wisdom in appointing Usamah in spite of what they had seen and heard of] deeds

.and words regarding his appointment

You have further admitted that they did, indeed, request Abu Bakr to depose him even after

seeing how angry the Prophet (pbuh) was when he noticed their questioning his ,appointment

his going out to them, feverish, bandaged, wrapped in a blanket, to deliver a sermon from the

pulpit in which he repudiated their grumbling, a sermon you yourself have described as one of

the significant historical events, one wherein he described Usamah as being worthy of such a

.post

You have accepted the fact that they requested the caliph to cancel the regiment dispatched by

the Messenger of Allah (pbuh), and untie the knot he, with his own eminent hands, had ,tied

in spite of seeing his concern about dispatching it and his complete care about expediting it, in

.addition to several statements he made regarding the necessity of doing so

You have, moreover, admitted that some of those who had been drafted in that army by the

Prophet (pbuh) himself who ordered them to enlist under Usamah's leadership had lagged

behind. You have admitted all these facts which are written down in the books of history and are matters of consensus among the traditionists and historians, saying that they were not to be blamed for all what they had done. The summary of their pretext, as you have put it, is that they had preferred in those matters the interest of Islam according to their own views, not according to the Prophet's statements in their regard. We did not intend in this matter to state anything more than that. In other words, the topic of our discussion is whether they used to follow all the Prophet's statements or not. You have chosen the first, while we have chosen the second, and now your admission that they did not follow such statements proves our own viewpoint. Their being excused or not is obviously besides the point.

Since it has been proved according to your views that they preferred, in the incident of Usamah's regiment, the interest of Islam, following their own views rather than those of the Prophet as embedded in his statements, then why don't you likewise say that they preferred in the issue of caliphate to follow their own views regarding what is good for Islam to

those of

the Prophet (pbuh) as stated in his Ghadir hadith and the like? You have found excuses for

those who cast doubts about Usamah's appointment, saying that they did so only because of

his young age and their being middle-aged and old, and that old folks are naturally made to

resent taking orders from the young; so, why don't you apply the same argument to those who did not follow the Ghadir texts appointing Ali (as), who was a young man, to take charge of middle-aged and elderly companions, who considered him young at the time when the Messenger of Allah, peace be upon him and his progeny, died just as they considered Usamah young when the Prophet (pbuh) appointed him as their commander in that regiment? What a big difference between caliphate and the leadership of a regiment! If their nature refused to accept the leadership of a youth in commanding one regiment, they were more liable to refuse the lifetime leadership of a youth in all religious and secular matters.

But your argument that middle-aged and elderly folks naturally resent receiving orders from the young is rejected if you apply it to all matters, since those whose faith is strong among elderly believers certainly do not resent being commanded by Allah and His Messenger to take orders from a youth, or in any other matter. "Nay! By thy Lord, they shall never truly believe till they totally accept your judgment in all their disputes, then they do not feel

any

hardship in accepting your judgment, submitting thereto wholeheartedly (Qur'an, ".(۴:۶۵

Whatever the Messenger grants you, take it, and abstain from whatever he forbids" you

Qur'an, ۵۹:۷)." ۲) As regarding al-Shahristani who discusses those who dodged the) ,draft in Usamah's army

narrating their story as a generally accepted fact, it has been narrated in one hadith

documented by Abu Bakr Ahmed ibn `Abdul-Aziz al-Jawhari in his book Al-Saqifa, from

:which I quote here this much for you verbatim

Ahmed ibn Ishaq ibn Salih has narrated a tradition to us from Ahmed ibn Siyar from" Sa`d

ibn Kathir al-Ansari whose men quote `Abdullah ibn `Abdul-Rahman saying that when the

Messenger of Allah (pbuh) fell sick shortly before his death, he appointed Usamah ibn Zayd

ibn Harithah to take charge in leading an army most of which were men from the Muhajirün

and the Ansar. Among them were: Abu Bakr, `Umer, Abu `Ubaydah ibn al-Jarrah, -`Abdul

Rahmn ibn `Awf, Talhah, and al-Zubayr, and ordered him to invade Mu'ta, where his father

Zayd had been murdered, and to invade the valley of Palestine. Usamah slackened, and so did

the rest of the army, and the Messenger of Allah, peace be upon him and his progeny, though

sick, kept emphasizing that the army must rush there, till Usamah said to him: `O Messenger

of Allah! Would you permit me to stay for a few days till Allah Almighty heals you?' He

answered: `Go and proceed, supported by the blessings of Allah.' He said: `O Messenger of

Allah! If I proceed while you are sick like that, I will be going with a heart swollen with '.pain

He (pbuh) said: `Proceed towards victory in good health.' Usamah persisted: `But I hate to

keep asking the travellers about your condition.' He said: `Proceed to carry out my ',orders

then he, peace be upon him and his progeny, fainted. Usamah left and prepared to .proceed

p: ۵۰۲

When the Messenger of Allah (pbuh) regained his consciousness, he immediately inquired

about Usamah, and he was told that he and his men were preparing to proceed, whereupon he

kept repeating: `Carry out Usamah's mission; the curse of Allah be upon whoever dodges its

draft.' Usamah finally left the city, the flag above his head, surrounded by the companions, till

he reached Jurf. In his company were Abu Bakr, `Umer, and most of the Muhajirün and the

Ansar such as Asid ibn Hadr, Bashir ibn Sa`d, and many other dignitaries. Then he received a

messenger sent by Umm Ayman who informed him to go ahead and enter the city because the

Prophet (pbuh) was dying. He immediately left for Medina with the standard still in his .hand

Having reached the Prophet's residence, he planted it at the door just when the (Prophet (pbuh

".had died

This has been written down by a group of historians such as the Mu`tazilite scholar -Ibn Abul

Hadid at the conclusion of page ٢٠ and the succeeding page in Vol. ٢ of his Sharh Nahjul

.Balaghah, Wassalam

,Sincerely

Sh

Letter ۹۳

Requesting Narration of Other Incidents Rabi` al-Awwal ۲۳, ۱۳۳۰ We seem to have elaborated on Usamah's regiment, just as we elaborated on the Thursday

calamity, till truth became distinct from falsehood, and the rays of the dawn became visible to

.those who can see; so, now let us hear about other incidents, Wassalam

,Sincerely

Letter ۹۴

Letter ۹۴

His Order (pbuh) to Kill the Renegade Rabi` al-Awwal ۲۵, ۱۳۳۰ Suffices you in response to your request what is recorded by a group of the nation's scholars

and the imams of narrators, such as imam Ahmed ibn Hanbal who writes on page ١٥, ,Vol. ٣

of his musnad, quoting Abu Sa`d al-Khudri saying that Abu Bakr once came to the Messenger

of Allah, peace be upon him and his progeny and said: "O Messenger of Allah! I was passing

through a valley when I saw a man, solemn and properly attired, saying his prayers." The

Prophet, peace be upon him and his progeny, said to him: "Go and kill him." So Abu Bakr

went there, and when he saw the man like that, he hated to kill him; therefore, he returned to

the Messenger of Allah, peace be upon him and his progeny, without carrying out his .order

The Prophet, peace be upon him and his progeny, said to `Umer: "Go and kill him," and

Umer went there and saw him in the same way Abu Bakr had described, and he, too,` came

back without killing the man and said: "O Messenger of Allah! I have seen him saying his

prayers very solemnly; so, I hated to kill him." The Prophet (pbuh) then said to `Ali: ,"`Ali

you go and kill him," whereupon `Ali went to the place and returned only to say: "O

Messenger of Allah! I could not find the man." The Prophet, peace be upon him and his

progeny, then said: "This man and his friends read the Qur'an only pronouncing its words

just to impress people]; they depart from the faith as swiftly as the arrow departs] from the

bow, and they do not go back till the arrow goes back to the bow anew. Kill them, for they are

".the worst among the living

In his Musnad, Abu Ya`li, as stated in the biography of Thul-Thadya by Ibn Hajar in his

Isaba, quotes Anas ibn Malik saying: "We used to admire the piety and ijtihad of a man who

was contemporary to the Messenger of Allah (pbuh), and we mentioned him by name to the

Messenger of Allah, peace be upon him and his progeny, but he did not know him. We

described him to the Prophet (pbuh), but he still did not recognize him. While we were talking

about him, he came into sight and we said that it was he. He (pbuh) said: `Are you talking to

me about a man on whose face Satan has placed his mark?' The man approached till he stood

before them without greeting them. The Messenger of Allah, peace be upon him and his

progeny, asked him: `I ask you in the Name of Allah if you have told yourself when you

approached that there is nobody among us better than or superior to you?' The man :answered

Indeed, I have,' and he came in to say his prayers. The Messenger of Allah, peace be` upon

him and his progeny, asked who would be willing to kill the man, and Abu Bakr said he

would. When Abu Bakr entered, he found the man engaged in saying his prayers; so, he

wondered how he could kill a man who was saying his prayers. When the Messenger of Allah

pbuh) asked him what he did, he answered: `I hated to kill him while he was saying) his

prayers, and you yourself had ordered us not to kill those who pray.' The Prophet ((pbuh

asked for a volunteer, and this time `Umer responded. `Umer entered and found the man

prostrating and said to himself that Abu Bakr was better than him; therefore, he went .out

When the Prophet (pbuh) asked him if he did what he had promised to do, he told him that he

had found the man placing his forehead on the ground prostrating to God. The (Prophet (pbuh

once more asked: `Who can kill this man?' `Ali answered in the affirmative, and when he

entered looking for him, he found out that he had already left; so, he went back to the

Messenger of Allah (pbuh) and told him that the man had already left. It was then that the

Prophet (pbuh) said: `Had this man been killed, no couple among my nation would have

"'.disputed with one another

This incident has been recorded by al-Hafiz Muhammad ibn Müsa al-Shirazi in his book

wherein he combines the tafasir of Y`aqüb ibn Hayyan, `Ali ibn Harb, al-Sadi, ,Mujahid

Qatadah, Waki` , and Ibn Jurayh. Its authenticity is considered common knowledge by trustworthy traditionists such as Imam Shihabud-Din Ahmed, who is better known as Ibn Abd Rabbih al-Andalusi, who quotes it at the conclusion of his chapter on those who` follow their own inclinations in the first volume of his book Al-`Iqd al-Farid. At the conclusion of

this incident as he narrates it, he says that the Prophet (pbuh) has said: "This is the first horn

of the devil] coming out in my nation. Had you killed him, no two men would have] disputed

with each other. The children of Isra'il split into seventy-two groups, and this nation shall split

[into seventy-three groups all of which, except one, will go to Hell."[١

Another almost similar narration of this incident is recorded by authors of books of traditions

who cite `Ali (as) saying: "Some people from Quraysh came once to the Prophet [٢] ((pbuh

and said: `O Muhammad! We are your neighbours and allies, and some of our slaves had

come to you without a genuine desire to learn your religion or jurisprudence; they simply

escaped from our possession; so, return them to us.' He asked Abu Bakr his opinion, and Abu

Bakr said: `They are right in saying that they are your neighbours;' whereupon the Prophet's

face changed colour [i.e. became red with anger], and he asked `Umer what he .thought

Umer repeated Abu Bakr's words, and again his face changed colour and said: `O` people of

Quraysh! By Allah! Allah will send you a man the faith of whose heart is tested by Allah,

and

he will fight you in order to safeguard the faith.' Abu Bakr inquired if he meant him, and his

answer was negative. Then `Umer inquired if it was he about whom the Prophet (pbuh) was

talking, and his answer was: `No, it is the man who is mending the sandal;' the (Prophet (pbuh

.had given me his sandal to mend," Wassalam

,Sincerely

Sh

Footnote

The words "firqa" and "Shi`ah" are, if you count the times each one of them is [١] ,repeated

synonymous, for the total number of each one of them is ٣٨٥, making the majority of that

.group hopeful

Such as Imam Ahmed near the conclusion of page ١٥٥, Vol. ١, of his Musnad, Sa`id [٢] ibn

Mansür in his Sunan, and Ibn Jarir in Tahthib al-Athar, all testifiying to its authenticity. It is

-quoted from all of them by al-Muttaqi al-Hindi on page ٣٩۶, Vol. ۶, of his book Kanz al

.Ummal`

Letter ٩۵

Justifying not Killing the Renegade Rabi` al-Awwal ٢۶, ١٣٣٠ They, may Allah be pleased with them, may have understood the Prophet's order to be a

recommendation rather than an obligation, and this is why they did not kill the man. Or

maybe they thought that killing him was to be handled by a more qualified companion, since

such were present then, and they did not refrain from killing him out of fear that he

might

.flee, having refrained from telling him about anyone's intention to kill him, Wassalam

,Sincerely

Letter ۹۶

Justification Rejected Rabi` al-Awwal ۲۹, ۱۳۳۰ The order was one that required its execution as such; so, nobody would understand it any

other way; therefore, calling it a recommendation is not proved by any argument at all. On the

contrary, proofs emphasize its real meaning, i.e. as an order; so, look carefully into those

traditions and you will find out that what we say here is the truth. Suffices you his statement

pbuh): "This man and his men read the Qur'an only pronouncing its words [just to) impress people]; they depart from the faith as swiftly as the arrow departs from the bow, and they do not go back till the arrow goes back to the bow anew. Kill them, for they are the worst among the living," and also his statement, peace be upon him and his progeny, "Had he been ,killed no two men of my nation will have ever disputed with one another." Such statements were not said except when there was a serious command greatly emphasizing that the man be .killed

If you refer to Ahmed's Musnad, you will find the order to kill the man was directed to Abu ?Bakr in particular, then to `Umer in particular; so, how can the obligation be ruled out

Yet traditions are indeed explicit in indicating that those companions refrained from killing the man only because they hated to do so for no reason other than the fact that he was engaged in prayer and supplication. They did not feel well even though the Prophet ((pbuh himself felt well about getting rid of him. They did not abide by the order which they had received from the Prophet (pbuh) to kill the man. This incident, therefore, is just

another

proof testifying to the fact that they used to prefer to follow their own opinions rather than the

.instructions of the Prophet (pbuh), Wassalam

,Sincerely

Sh

Letter ٩٧

Requesting Narration of all Such Incidents Rabi` al-Awwal ٣٠, ١٣٣٠ Narrate all the rest of such incidents, without leaving any one of them out, so that we do not

p: ٥٠٩

have to request you again, even if this means that your letters will be lengthy, .Wassalam

,Sincerely

Letter ٩٨

Letter ٩٨

,I Glittering Proofs

II Reference to Other Incidents. Rabi` al-Thani ١١, ١٣٣٠ ١) Consider the Hudaybiya Treaty, Hunayn's booties, the taking of ransom from the captives

of the Battle of Badr, his (pbuh) order to slaughter a few camels when they had a severe

shortage of food rations during the Battle of Tabük, some of their own affairs on Uhud and its

valley, the incident when Abu Hurayrah started conveying glad tidings to all those who

believed in the Unity of Allah, the incident of performing ritual prayers for a hypocrite, the

incident of their questioning the sadaqat and their inquiries about debauchery, their

interpretation of the verses dealing with the khums and zakat, the two verses dealing with the

mut`a [temporary] marriage, the verse dealing with the divorce thrice, their interpretation of

the traditions regarding the extra prayers during the month of Ramadan, the latter's methods

and numbers, the method of calling the athan, the number of takbirs during funeral ,...prayers

to the end of the list that is too lengthy to be dealt with in detail here. Add to this their opposition regarding the matter pertaining to Hatib ibn Balta`ah, their opposition to what the Prophet (pbuh) did at Ibrahim's maqam, the addition of the houses of some Muslims to the building of the mosque, the enforcement of the blood money of Abu Khirash al-Hathli to be paid by the people of Yemen, the banishment of Nasr ibn al-Hajjaj al-Salami, the penalty

enforced on Ja`dah ibn Salam,[1] the method to regulate the jizya, the covenant to conduct the shüra in the well-known manner, roaming at night and spying during day-time, the compensation in performing the rituals..., to the end of the list of innumerable issues in which they aspired to achieve power and control, as well as special interests. We have dedicated in our book Sabil al-Mu'minin[2] a lengthy chapter to deal with them. 2) Yet there are other texts dealing particularly with `Ali and the purified progeny (as) besides the ones related to the caliphate which they did not honour either; rather, they acted to the contrary of the latter, as researchers know very well. So, no wonder to see how they used their own judgment to interpret the texts related to his caliphate; after all, isn't it just another text which they subjected to their own views and preferred their own thinking rather than acting upon it? Wassalam.

Sincerely,

Sh

Footnote

[1] Refer to `Umer's biography in Ibn Sa`d's Tabaqat and you will see how Ja`dah was

executed for no complaint brought against him nor a witness other than a sheet on which there

.were verses written by an anonymous poet accusing Ja`dah of committing adultery

[۲] If you did not have a chance to read Sabil al-Muminin, try not to miss reading Al-Fusül al-

Muhimma, for it contains precious benefits which no other book contains. We have dedicated

a complete chapter to those who interpret it; it is Chapter ۸, pages ۴۴ to ۱۳۰ of the second

.edition, where these matters are explained in detail

Letter ٩٩

,I Their Preference of the Common Interest in Those Instances

II Requesting the Rest. Rabi` al-Thani ٥, ١٣٣٠ A.H. ١) Anyone endowed with wisdom does not suspect their good intentions, and their preference

of the common interest to all other considerations in their conduct regarding those .instances

They always thought of what would be the best for this nation and the wisest for its faith, the

best for its unity; so, they are not to be blamed for whatever they did, albeit if they followed

certain texts or used their own judgment regarding them. ٢) We had requested you to narrate all the instances, but you have narrated only a few, stating

that there are texts regarding the Imam and his progeny (as) besides the ones pertaining to his

caliphate which our ancestors did not honour. We wish you had stated them in detail and

.spared us requesting you again to do so, Wassalam

,Sincerely

Letter ١٠٠

I The Debater Digresses from the Subject-Matter, Rabi` al-Thani ٨, ١٣٣٠ ١) You have admitted their conduct regarding those well-known instances, and you have

believed what we had said first; so, all praise is due to Allah. As regarding their good

intentions and their preference of the common interest, their seeking of what is best for the

nation, its faith and unity, this is a departure from our main topic, as you yourself know. ٢) In your latest letter, you have requested the details of the authentic ahadith regarding `Ali

as) in matters other than the imamate which they did not follow; nay, they did not) even pay

them any attention. You are the imam of traditions of our time; you are well acquainted with

them; you have spent a great deal of effort in tackling the details of what we have ,summed up

and who else is more knowledgeable than you of the details of what we have referred to? Is

there anyone else who equals you or is able to compete with you regarding the ?Sunnah

Certainly not; yet, the matter is just what the axiom says: "How often do people ask about

"?things with which they are familiar

You know very well that there are quite a few companions who hated `Ali and were his

enemies. They deserted him, hurt him, cursed and wronged him, opposed him, fought ,him

struck his face and the faces of his Ahl al-Bayt as well as those of their followers with their

swords, as is well-known by necessity from the history of the ancestors. The Messenger of

:Allah, peace be upon him and his progeny, has said

;Whoever obeys me obeys Allah, and whoever disobeyes me disobeyes Allah" -

".whoever obeys `Ali obeys me, and whoever disobeyes `Ali disobeys me too

Whoever deserts me deserts Allah, and whoever deserts you, O `Ali, deserts me," -
".too

O `Ali! You are a leader in this life and a leader in the life hereafter; I love whoever" -
loves

you, and the one I love is loved by Allah; your enemy is my enemy, and my enemy is the

p: ۵۱۳

".enemy of Allah; woe unto whoever hates you after me

Whoever denounces `Ali denounces me, too, and whoever denounces me" - ".denounces Allah

".Whoever hurts `Ali hurts me, too, and whoever hurts me hurts Allah" -

".Whoever loves `Ali loves me, and whoever hates `Ali hates me" -

Nobody loves you, O `Ali, except a true believer, and nobody hates you except a" -

".hypocrite

O Allah! Befriend whoever befriends him, and be the enemy of whoever sets" - himself as his

".enemy; support whoever supports him, and forsake whoever forsakes him

One day, he looked at `Ali, Fatima, al-Hasan and al-Husayn (as) and said: "I fight whoever

fights you, and I am peaceful unto whoever is peaceful to you." Having covered them with a

blanket, he (pbuh) said: "I fight whoever fights you, and grant asylum to whoever seeks peace

with you; I am an enemy of your enemy." There are many such traditions which quite a few

companions did not implement; nay, the latter's actions contradicted their injunctions in

preference of their own desires since they sought their own self-interest. Those whose insight

is keen know that all the very well-known traditions in honour of `Ali - which are

several

hundreds, such as the ones enjoining acceptance of his taking charge, forbidding everyone

from becoming his enemy - are all proofs testifying to his great status and prestige, and to his

lofty position in the eyes of Allah and His Messenger. We have narrated quite a few of them

.in these Letters, and what we have not narrated is many times more

You are, by the Grace of God, among those who are very well familiar with traditions and their meanings. Have you found any tradition which enjoins opposition and enmity towards him, or any particular one indicative of harming him, hating him, or bearing animosity towards him, or anything like hurting him and wronging him, denouncing him from the Muslims' pulpits, or making that a tradition followed by the preachers who preach during Fridays and eids? Certainly not. But those who did all of these things never paid any attention to such traditions in spite of their abundance and sequential narration. They did not hinder them from behaving in any way that would best serve their political interests. They knew that he was the brother and friend of the Prophet (pbuh), his heir and confidant, the chief of his progeny, his Aaron over his nation, his son-in-law in his own right, the father of his descendants, the foremost to accept Islam, the most sincere in faith, the most knowledgeable, the most diligent in doing good deeds, the most clement, the strongest in conviction, the hardest worker in the cause of God, the most courageous, the most virtuous, the one possessing the most feats, the most cautious about the interest of Islam, the nearest to the

Messenger of Allah, the closest to him (pbuh) in guidance, manners, and loftiness, the most

exemplary in his deed, speech, or silence... But personal interests were to them above any

other argument or consideration; so, why then the amazement at their preference to follow

their own personal views regarding the imamate to following the spirit of the Ghadir ,hadith for example? Yet isn't the Ghadir hadith but just one of several hundred others which they saw only through their own glasses, preferring their own views and considering their own ?interests

The Messenger of Allah, peace be upon him and his progeny, has also said: "The similitude of my Ahl al-Bayt among you is like that of Noah's ark; whoever boards it is saved, and whoever lags behind it is drowned," and "The similitude of my Ahl al-Bayt among you is like the Gate of Salvation to the children of Isra'il: forgiven are the sins of whoever enters through ,it." He peace be upon him and his progeny, has also said: "The stars are the security of the inhabitants of the earth against drowning, and my Ahl al-Bayt are the nation's security against dissension; so, if any Arab tribe opposes them, they will all dispute with each other and become the party of Iblis (Eblis)," in addition to many such traditions all of which were .ignored completely by them..., Wassalam

,Sincerely

Letter ۱۰۱

Why didn't the Imam Cite the Ahadith of Caliphate and Wisayat

on the Saqifa Day? Rabi` al-Thani ۱۰, ۱۳۳۰ Truth has manifested itself; praise to Allah, Lord of the Worlds. There remains only one last

issue the nature of which seems to be disguised, wrapped in obscurity. Please mention it to

uncover its veil and make its secret known. It is the fact that the Imam, during the incident of

the saqifa, did not cite any of the texts regarding the caliphate and wisyat, to which you give

so much attention, to al-Siddiq and the allegiance to him; so, are you more familiar with such

.texts than he is? Wassalam

,Sincerely

Letter ۱۰۲

Letter ۱۰۲

,I Why the Imam Abstained on the Saqifa Day from Citing Such Texts

II Reference to his and his Followers' Despite Obstacles. Arguments Rabi` al-Thani ۱۱, ۱۳۳۰ ۱) Everybody knows that neither the Imam nor any of his supporters among the descendants

of Hashim and others witnessed such an allegiance, nor did they enter that saqifa then. They

were distracted from it and whatever went on inside it. They were totally preoccupied by their

tremendous calamity: the demise of the Messenger of Allah, and their conducting of the

appropriate funeral preparations for him, peace be upon him and his progeny, paying no

attention to anything else. As soon as they finished burying him in his sacred resting ,place

those at the saqifa had already commenced their act, conducted the allegiance, and tightly tied

their knot, being extremely careful in forbidding any speech or deed that would weaken their

allegiance, affect their deal, or annoy their commoners; so, where were the Imam during the

events of the saqifa, the giving or the taking of allegiance to al-Siddiq so that he might argue

with them? How can he or anyone else be expected to argue after the allegiance had already

been taken, and those who had a say had taken such measures? Can any one person in our

present time face the authorities, uproot their power, and abolish their government? Would they leave such a person alone if he attempted to do so? Impossible. So, compare the past with the present, for neither people nor times have changed much.

Yet `Ali (as) did not expect his arguments with them then to cause anything other than dissension. He preferred to lose what was his over its attainment under such circumstances.

He feared that such dissension might harm Islam and its kalima, as we have previously explained, saying that he was inflicted in those days more than anyone else by two major catastropes: On one hand, caliphate, in its texts and wills, cried unto him and invoked him in a complaint that would make the heart bleed, and the oppressive dissension on the other warned him of an uprising in the peninsula, a possible rebellion of the Arabs that would sweep Islam away, threatening it with the hypocrites among the residents of Medina who were accustomed to hypocrisy, supported by the bedouins who, according to the text of the Book of Allah are hypocrites, nay, even worse in disbelief and hypocrisy, so much so, that it (٩:١٠١),

would

be better for them not to know the limits of what Allah has revealed unto His Messenger

These have become stronger by the loss of the Prophet (pbuh), peace be upon .(۹:۹۷) him and

his progeny, and Muslims became like frightened cattle in a winter night, surrounded by

assaulting jackels and wild beasts. Musaylamah the Liar, conspirator Talhah ibn ,Khuwaylid

and sorceress Sajah daughter of al-Harath, in addition to their rogues and hoodlums, were all trying their best to wipe Islam out and crush the Muslims. Add to this the fact that the Romans, the followers of Kisra and Caesar, besides many others, were plotting against the Muslims. Still add to these other elements full of grudge against Muhammad, his progeny and companions, and full of hatred towards the message of Islam. All these parties desired to uproot Islam's foundations. These were active in doing so, rushing their steps, seeing that the wind was finally blowing in their direction, and the opportunity because of the departure of the Prophet (pbuh) to the Sublime Companion had come; so, they wished to make use of that opportunity before Islam regained its strength and resumed order. `Ali (as) was aware of both dangers, and it was only natural that he would offer his own right on the altar of sacrifice for the sake of the Muslims.[١]

But he also wanted to maintain his right for the caliphate and argue with those who departed from it in a way that would neither harm the Muslims, nor cause dissension among them, nor

encourage their enemy to take advantage thereof. He, therefore, remained at home till he felt

obligated, not forced, to leave it. Had he rushed to them, he would not have had any

argument, nor would his followers have had any proof, but he secured, by taking such ,a stand

both the protection of the faith, and the maintaining of his own right to rule the .Muslims

When he saw that preserving Islam and responding to the plots of its enemies depended

during those days on calm and peace, he paved in person the way for calmness, preferring to

make peace with those who had a say just to protect the nation and out of his concern about

the faith, being concerned about religion and in preference of the good to come to the present

one, implementing his jurisdic as well as moral obligation to prefer, while still opposing, what

was most important to what was more important, since the circumstances then permitted

neither the use of the sword, nor the response through one argument against another. ٢) In spite of all this, he and his descendants (as), in addition to the learned among his

followers, used to follow wisdom when mentioning the will, publicizing for its clear texts, as

.is obvious to those who research, Wassalam

,Sincerely

Sh

Footnote

He, peace be upon him, has declared so in a letter which he sent to the people of [١] Egypt

with Malik al-Ashtar when he vested on him its government. He said in it: "Allah, praise

be to

Him, has sent Muhammad (pbuh) as a warner to the worlds and as master of all .Messengers

When he, peace be upon him, left (this world), Muslims after him disputed among

themselves. By Allah, I never dreaded nor expected the Arabs to remove such responsibility

from his Household, nor would they distance me therefrom after him, but what alarmed me

most was their leaning towards that person to swear allegiance to him; so, I controlled myself

till I saw that people had deviated from Islam and started inviting everyone to wipe out

Muhammad's faith. I, therefore, feared that if I did not support Islam and Muslims while

witnessing the structure of Islam cracked or partially demolished, the catastrophe on me

would be greater than missing your government which is nothing but the enjoyment of a few

days after which it would vanish like a mirage, or disappear like summer clouds;" so he rose

in those events till wrongdoing was removed, and the religion became deeply rooted and

.settled. Refer to his statement in Nahjul-Balaghah

Letter ۱۰۳

Looking for His and His Followers' Arguments Rabi` al-Thani ۱۲, ۱۳۳۰ When did the Imam do so? And when did his kin and supporters do that? Please acquaint us

.with a portion of it, Wassalam

,Sincerely

Letter ۱۰۴

Letter ۱۰۴

,I A Few Incidents When the Imam Argued

II The Argument of al-Zahra' (as). Rabi` al-Thani ۱۵, ۱۳۳۰ ۱) The Imam used to be quiet in publicizing the texts pertaining to him, without using them

for personal gains against his opponents out of his own concern about the safety of Islam and

to safeguard the strength of Muslims. He often used to defend his silence and reluctance to

demand it, in such circumstance, by saying: "A man is not blamed if he takes his time in

obtaining what is his; the blame is on that who takes what does not belong to him."[١] He

used to apply certain methods crowned with manifest wisdom in disseminating the texts in his

.honour

Have you noticed what he did in the incident of the Rahba, when he gathered people during

his caliphate to celebrate the Ghadir Day? He said to them: "I ask each Muslim of you who

heard the Messenger of Allah, peace be upon him and his progeny, say on the Ghadir Day

what he said to stand and testify to what he had heard, and nobody should stand except those

who have seen him;" thirty companions, including twelve participants in the battle of ,Badr

testified to what they had heard of the Ghadir hadith as we have indicated above in .Letter No

This is the maximum that he could do under such critical circumstances due to .۵۶ `Uthman's

murder, and the mutiny in Basra and Syria. It is, indeed, the peak of wisdom in such publicity

in those days, and what a praiseworthy effort that revived the Ghadir tradition from its tomb

and brought it to life after it was almost buried for good! The crowds at the Rahba were

reminiscent of those who witnessed the Prophet (pbuh) (pbuh) on Ghadir Khumm day taking

Ali (as) in his own eminent hand and addressing a hundred thousand or more of his`

nation to

convey to them the message that he would be his successor. Thus, the Ghadir tradition is one

of the most reliable among consecutive traditions; so, observe the Prophet's wisdom when he

exhorted him in front of such thronging crowds, and be mindful of the wisdom of the wasi on

that Friday when he asked them to testify, thus highlighting the truth in a quiet manner

dictated by circumstances, and by a peaceful method the Imam preferred. Thus was his

method in disseminating the covenant and publicizing for the tradition. He was the type of

person who would attract the attention of the unaware through means which did not require

.making a lot of noise or creating bad feelings among people

Consider what the authors of books of traditions have quoted of his own hadith, peace be

upon him, during the incident of the feast arranged by the Messenger of Allah, peace be upon

him and his progeny, at the house of his uncle, the most dignified man among the people of

Mecca, when he warned his near in kin. It is a lengthy and sacred tradition people have

always considered as one of the proofs of Prophethood and the miracles of Islam due to its

inclusion of the Prophetic miracle of feeding a large number of people with very little .food

We have already quoted it in Letter No. ٢٠. It concludes by stating that the Messenger of

Allah, peace be upon him and his progeny, took `Ali (as) by the neck and said: "This is my

brother, the executor of my will, and my own successor; so, listen to him and obey

him." He

used quite often to tell how the Messenger of Allah, peace be upon him and his progeny, said

to him: "You are the wali of every believer after me," and he also quite often used to narrate

this statement of the Prophet (pbuh): "Your status to me is like that of Aaron to Moses, except

there will be no Prophet after me," and, reminescing of Ghadir Khumm, "Do not I have more

authority over the believers than the believers themselves have?" They said: "Yes, ".indeed

He then said: "To whomsoever I have been a wali, this (`Ali (as)) is his wali," in the words of

Ibn Abu `?sim, as we explained at the conclusion of Letter No. ٢٣, in addition to many such

irrefutable texts. They have been publicized by the most trustworthy and reliable .traditionists

This is all that he was able to do during those circumstances. ["Purposeful wisdom; so, how

["?can the nuthur be of any use

On the Day of Shüra, he discharged his responsibility and warned others, sparing none of his

own attributes or feats without using it as an argument. During the days of his caliphate, he

often complained about the gross injustice done to him, painfully announcing his complaint

from the pulpit, saying: "By God, that person vested it upon himself, knowing that my place

from it was like the axle from the quern: From me does the stream of knowledge flow, and

birds do not soar higher; so, I lowered against it my curtain and kept aloof therefrom.

I had to

opt between either fighting with an amputated arm, or be patient about a blind calamity in

which the grown-ups become elderly and the youngsters grow gray hair, one wherein a

mu'min sweats till he meets his Lord. I decided that to be patient was wiser; so I became

patient while seeing eye sores, tongue-tied, witnessing my inheritance being plundered," to

the end of his shaqshaqi sermon, which is khutba ۳ in Nahjul Balaghah, page ۲۵, Vol. ۱. He

often said: "O Lord! I seek Thy assistance against Quraysh and those who support them, for

they have cut my flesh, demeaned my status, and disputed with me about what is mine, then

they said: `It is only right that we take it, and that you should abandon it.'" Refer to either

khutba ۱۶۷ or page ۱۰۳, Vol. ۲, of Nahjul Balaghah. In the same khutba, someone said to

him: "You seem to be so much concerned about this matter." The Imam (as) answered: "No;

by God you are more concerned about it than I am. I have demanded one of my own rights,

while you have stood between it and my attaining thereof." He, peace be upon him, has also

said: "By Allah, since the time when Allah took the life of his Messenger, peace be upon him

and his progeny, till today, I have always been pushed away from my right, while others are

preferred over me," as in khutba ۵, page ۳۶, Vol. ۱, of Nahjul Balaghah.

He, peace be upon him, said once: "We have a right; if we do not attain it, we will have to

mount old camels even if the journey is lengthy."[۲] He, peace be upon him, said in a

letter

he wrote to his brother `Aqil: "May the One who affects justice retaliate on my behalf against

Quraysh who have separated me from my own kin and deprived me the support of my own

maternal brother," as stated in epistle ۳۶, page ۶۷, Vol. ۳, in Nahjul Balaghah. He, peace be upon him, quite often used to say: "I looked around and found no supporter other than my Ahl al-Bayt whom I preferred to protect against death, overlook against my wish, and I remained patient, containing my anger though it is more bitter than colocynth [Citrullus Colocynthis]," as in khutba ۲۵, page ۶۲, Vol. ۱, of Nahjul Balaghah.

Some of his friends asked him once: "How did you keep your folk away from that post knowing that you have more right to it than anyone else?" He, as stated on page ۷۹, Vol. ۲, of Nahjul Balaghah, statement ۱۵۷, answered: "O fellow of Banu Asad! You are disturbed by such a mysterious matter to the extent that you ask your question awkwardly. Yet we are obligated to you due to our kinship, and you have the right to ask such a question. You have asked, so be informed that as regarding some people oppressing us in this regard, while they know that we are superior in lineage to them, and stronger in blood ties to the Messenger of Allah (pbuh), this came due to the selfishness of certain people who were supported by others.

The government is only to Allah, and the return is unto Him on the Day of Judgment; so, do

not ask me about the usurpation called for even inside his [Prophet's] own chambers..." He,

peace be upon him, has also said: "Where are those who claim that they are more deeply

rooted in knowledge than we are? They tell lies about us and flagrantly oppress us though Allah has raised our status and lowered theirs, granted us and deprived them, and permitted us to enter while ordering them out, and through us has He taken them out of the darkness of blindness into the light of guidance. The seeds of imamate have been planted in the wombs of the descendants of Hashim of Quraysh; it suits nobody else, and caliphate is appropriate for nobody other than them...," to the conclusion of statement ۱۴۰, on page ۳۶ and the succeeding pages, Vol. ۲, of Nahjul Balaghah.

Consider his statement in one of his sermons: "When the Messenger of Allah, peace be upon him and his progeny, passed away, some people turned back [in their covenant to him], aiming to take various paths [rather than just one Right Path], relying on treachery, favouring those who were not his kin, abandoning the path they were ordered to take in order to please him, thus moving the foundation stones of Islam from their places, using other sinful substances in the building of its structure. They have entered into Islam through the doors of

those who follow their own inclinations, going to extremes in their bewilderment, distracted

like drunkards, following the sunnah of the descendants of Pharaoh, worshippers of ,this life

those who have deliberately abandoned their religion." Refer to this statement, which is cited

at the beginning of page ٢٥; it concludes sermon ٢, Vol. ١, of Nahjul Balaghah, which he

delivered after receiving the oath of allegiance, for it is one of the greatest. In it, he :says

Nobody can be compared with the progeny of Muhammad, peace be upon him, from" all the

members of this nation, and nobody can be the peer of those who have received His .blessing

They are the corner-stones of the faith, the pillars of conviction; through them does the

extremist return to moderation, and through them does the one who has left knowledge behind

him retracts; they possess the characteristics of those who deserve to rule, and in them lie the

covenant and the legacy. Now right has returned to its people and transferred back to its

appropriate place." Add to this his statement cited in the context of sermon ۸۴, page ۱۴۵, Vol.

of Nahjul Balaghah in which he wonders about those who oppose him: "How ,۱ amazed I am

to see the error of these groups, disputing in their arguments about their religion, neither

following in the footsteps of the Prophet (pbuh), nor the example of his wasi...!" (۲ Al-Zahra', peace be upon her, delivered very wise arguments in this regard. Two of her

own statements were in wide circulation among Ahl al-Bayt (as), so much so that they used to

require their children to memorize them just as they required them to memorize the entire text

of the Holy Qur'an. They deal with those who "moved the foundation stones of the faith from

:their bases" and built them somewhere else. She said

How dare they? Where have they moved it [caliphate] to, building it somewhere else" other

than at the haven of the Message, the foundations of Prophethood, the place where the faithful spirit [Gabriel] descends, the one who is the authority about secular as well as religious matters? This, indeed, is the manifest loss. Why do they hate al-Hasan's father so much? By Allah, they hate the strength of his sword, his might and astounding deeds, and his extraordinary effort in supporting the religion of Allah. By Allah, had they all yielded to his leadership,[٣] he would have taken them to the easy path, without harming anyone. He would have brought them to an overflowing fountain of goodness, advised them in secrecy and in public, neither filling his belly with their own sustenance, nor satisfying his thirst nor hunger out of their own toil. The gates of mercy of the heavens and the earth would have been widely opened for them. Allah will punish them for the sins they were committing; so, come and listen to the story, and so long as you live, be amazed, and when you are amazed, the incident bemuses you... Where have they gone, and which nitche have they clung to? What an evil guardian they have taken, and what an evil bunch! How evil is the end of the

oppressors who

traded the tails for the hoofs, and the rumps for the chests! So, dusted are the noses of those

who think that they have done well; they are the ones who fill the world with corruption

without knowing it. Woe unto them! `Isn't that who guides to the truth more worthy of being

followed than the one who does not guide? What is the matter with you? How do you

[judge?'"[۴

up to the conclusion of her sermon which is a specimen of the speech of the purified progeny

.in this regard, and you may judge the rest by this one, Wassalam

,Sincerely

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Footnote

This statement is a short one dealing with his noble ojective, and it is included in [۱] Nahjul

Balaghah. Refer to what the Mu`tazilite scholar has said while explaining it on page ۳۲۴, Vol.

.of his Sharh Nahjul Balaghah ,۴

This statement is number ۲۱ of his statements in the chapter dealing with "choice [۲] gems of

his wisdom," page ۱۵۵, Nahjul Balaghah. Sayyid al-Radi has commented on it in a very

valuable commentary, and so has Shaykh Muhammad `Abdoh. Both deserve the attention of

.any scholar

The reins passed on to him by the Messenger of Allah are those of governing the [۳] nation in

the matters pertaining to its religion as well as the daily life. The meaning is that had they all

been in consensus in submitting to such a government, yielding to such a leader, they would

.have been protected from harm

This is quoted by Abu Bakr Ahmed ibn `Abdul-`Aziz al-Jawhari in his book Al-Saqifa [۴]

and Fadak, from a chain of narrators including Muhammad ibn Zakariyya, Muhammad ibn

Abdul-Rahman al-Muhallabi, `Abdullah ibn Hammad ibn Sulayman who quotes his` ,father

Abdullah ibn al-Hasan who quotes his mother Fatima bint Husayn, ending with al-` ,'Zahra

peace be upon her. It is also narrated by Imam Abul-Fadl Ahmed ibn Abu Tahir, who died in

on page ۲۳ of his book Balaghat al-Nisa' through Harün ibn Muslim ibn Sa`dan, ,۲۸۰ -from al

Hasan ibn Alwan from Atiyyah al-`Awfi who narrated this khutba from a chain of narrators

including `Abdullah ibn al-Hasan from his mother Fatima bint al-Husayn, from her

grandmother al-Zahra', peace be upon her. Our own fellows narrate this khutba from Suwayd

ibn Ghaflah ibn Awsajah al-Ju`fi from al-Zahra', peace be upon her. Al-Tibrisi has quoted it

in his book Al-Ihtijaj, and al-Majlisi in his book Biaar al-Anwar, and it is narrated by many

.other trustworthy narrators

Letter ۱۰۵

Requesting Narration of Other Such Incidents Rabi` al-Thani ۱۶, ۱۳۳۰ We aspire to complete the benefit if you quote others besides the Imam and al-Zahra', and you

.will thus do us a favour, Wassalam

,Sincerely

Letter ۱۰۶

Letter ۱۰۶

,I Ibn `Abbas's Argument

,II Arguments of al-Hasan and al-Husayn

,III Arguments of Prominant Shi`ah Sahabah

IV Reference to their Applying the Will as an Argument. Rabi` al-Thani ۱۸, ۱۳۳۰ ۱) May I invite your attention to the dialogue between Ibn `Abbas and `Umer in which the

latter, in a lengthy conversation between both men, asked: "O Ibn `Abbas! Do you know what

stopped your folks [from demanding the caliphate] after Muhammad (pbuh)?" Ibn `Abbas

narrates saying: "I hated to answer `Umer's question, so I said to him: `If I do not know, the

commander of the faithful [i.e. `Umer] knows.'" `Umer said: "[Some people simply] hated

that both prophethood and caliphate be confined to your House; so, they were happy about

their scheme. Quraysh sought it for thmselves, and were able to obtain it." I said: "O commander of the faithful! Do you permit me to say something and promise to control your anger?" He answered in the affirmative; therefore, Ibn `Abbas said: "As regarding your statement, O commander of the faithful, that Quraysh sought it for themselves and were successful in obtaining it, I say that had Quraysh sought what Allah had chosen for them, their choice would have been unobjectionable and unblamed. As regarding your statement that they hated to see both prophethood and caliphate in our House, I say that Allah, the Exalted and the Sublime, has described some people to be malicious, saying, `... that is so because they hated what Allah has revealed, so He rendered their deeds vain.'" `Umer then said: "Impossible, O Ibn `Abbas, for I heard things about you which I hate to believe else your status in my eyes should be reduced." I asked: `What are they, O commander of the faithful? If they are true, they should not lower my status in your esteem, and if they are not, I am capable of defending myself against false charges.' `Umer then said: `It has

come to my

knowledge that you say that they have deprived you of it [caliphate] out of envy, oppression

and injustice.' I said: `As regarding your statement, O commander of the faithful, that it was

oppression, then that has become quite obvious to those who are ignorant as well as to those

who are clement. As regarding your statement about envy, then Adam was envied, and we are

his descendants who also are envious.' `Umer then said: `Impossible, impossible; ,your hearts

O descendants of Hashim, have become filled with envy that can never dissipate.' I therefore

said: `Wait, O commander of the faithful, do not attribute this to the hearts of those whom

[Allah has purified with a perfect purification.'"[١

He argued with him in another incident, asking: "How did you leave your cousin?" Ibn

Abbas said he thought `Umer meant `Abdullah ibn Ja`fer; so, he answered: "I left` him in the

company of his friends." He said: "I did not mean him; I meant the greatest among you, Ahl

al-Bayt." Ibn `Abbas said: "I left him exiled, irrigating while reciting the Qur'an." :`Umer said

O `Abdullah! I implore you not to be shy but tell me if he is still concerned about the" issue of

caliphate." He answered in the affirmative. Then `Umer asked: "Does he claim that the

Messenger of Allah (pbuh) has selected him for it?" Ibn `Abbas answered: "Yes, ;indeed

moreover, I even asked my father if there was any statement made by the Messenger of Allah

regarding selecting him for the caliphate, and my father informed me that that was ".the truth

Umer then said: "The Messenger of Allah held him in very high esteem through his` speeches and actions in a way that left no argument nor excuse for anyone,[۲] and he kept testing the nation regarding him for some time;[۳] nay, even when he was sick [prior to his demise], he wished to nominate him for it, but it was I who stopped him."[۴]

In a third dialogue between both men, `Umer said: "O Ibn `Abbas! I can see how wronged your friend [`Ali (as)] is." Ibn `Abbas said: "O commander of the faithful, then affect justice on his behalf." Ibn `Abbas said: "But `Umer pulled his hand from mine and went away whispering to himself for a good while. Then he stopped; so, I rejoined him, and he said to me: `O Ibn `Abbas! I do not think that his people denied him [the caliphate] for any reason other than his being too young for it.' I said to him: `By Allah, neither Allah nor His Messenger regarded him as too young when they both ordered him to take Sürat Bara'a Qur'an, Chapter ٩) from him [from Abu Bakr].' Having heard this, he turned away from) me [and started walking fast; so, I left him alone."[٥

How often has `Abdullah ibn `Abbas, who is the scribe of the Muslim nation, the spokesman of the Hashimites, and cousin of the Messenger of Allah (pbuh), encountered such stances? In Letter No. ٢۶, you have come to see how he argues with the oppressive party by citing a tradition that counts ten exclusive merits of `Ali (as). It is a lengthy and eminent tradition in which he quotes the Prophet (pbuh) asking his cousins: "Who among you would be my

supporter in [matters related to] this life and the life hereafter?" They declined, but (`Ali (as

said: "I support you in this life as well as the life to come." The Prophet (pbuh) then said to

p: ۵۳۴

Ali (as): "You are my wali in this life and the life to come." In another tradition, Ibn` `Abbas

narrates that during the Tabuk raid, the Messenger of Allah (pbuh) went out, accompanied by

many people, and `Ali (as) asked him: "Shall I accompany you?" The Messenger of Allah

denied his request; so, `Ali (as) wept; whereupon the Prophet (pbuh) said to him: "Are you

not pleased that your status to me is like that of Aaron to Moses, except there is no Prophet

pbuh) after me? I ought not leave except after you represent me in my absence.") The

Messenger of Allah has also told him: "You are the wali of every believer after me," and

Whoever accepts me as his wali, `Ali (as) [henceforth] is his mawla." ۲) The" dignitaries among the descendants of Hashim often argued likewise. Once al-Hasan

ibn `Ali (as) came to Abu Bakr who had seated himself on the pulpit of the Messenger of

-Allah (pbuh) and told him to get down from a place his father was more worthy of. Al

Husayn (as) is reported to have said similarly to `Umer who was also seated on the same

pulpit.[۶] ۳) Books written by imamites who dealt with this topic cite many incidents wherein the

Hashimites and their followers among the sahabah and tabi`in argued likewise, and

they

ought to be reviewed by those who are interested in their contents. Suffices here to cite the

book of arguments by imam al-Tibrisi in which he quotes statements made by the Omayyad

p: ۵۳۵

Khalid ibn Sa`id ibn al-`?s,[٧] Salman al-Farisi, Abu Tharr al-Ghifari, `Ammar ibn Yasir, al-

Miqdad, Buraydah al-Aslami, Abul-Haytham ibn al-Tihan, Sahl and `Uthman sons of Hanif,

Khuzaymah ibn Thabit of the two Shahadas, Ubayy ibn Ka`b, Abu Ayyüb al-Ansari, and

many others among those who researched the history of Ahl al Bayt and of their followers.

Yet they never missed any opportunity to prove their point by citing explicit or implicit

references, strongly or smoothly worded, speeches and writings, poetry and prose, according

to whatever their circumstances, though critical, permitted. ۴) They repeatedly referred to the will, using it as an argument, as is well-known by

researchers, Wassalam.

Sincerely,

Sh

Footnote

[١] We have quoted it verbatim from Al-Tarikh al-Kamil by Ibn al-Athir who includes it at

the conclusion of `Umer's biography among the events of the year ٢٣ A.H., page ٢۴, Vol. ٣,

and it is also quoted by the Mu`tazilite scholar in `Umer's biography, too, page ١٠٧, Vol. ٣, of

Sharh Nahjul Balaghah

[۲] He means that the speech of the Messenger of Allah (pbuh) praising `Ali indicates that

.Ali enjoys quite a lofty status, obviously an admission by `Umer`

[۳] He means that the Prophet (pbuh), due to praising `Ali in such wise words, is testing the

.nation to see if it would accept him as his successor

[۴] This is quoted by Imam Abul-Fadl Ahmed ibn Abu Tahir in his book Tarikh Baghdad,

indicating his reliable source to be Ibn `Abbas. It is also quoted by the Mu`tazilite scholar

.who discusses `Umer in his Sharh Nahjul Balaghah, page ۹۷, Vol. ۳

[۵] This dialogue is quoted by authors of books of biographies in their discussions of `Umer,

and we have quoted it here from Sharh Nahjul Balaghah by the Mu`tazilite scholar; so, refer

to page ۱۰۵ of its third volume.

[۶] Ibn Hajar has quoted both cases in his fifth maqsad of the verse enjoining kindness to the

Prophet's kin, and it is verse ۱۴, of the ones dealt with in Chapter ۱۱ of his book Al-Sawa`iq

al-Muhriqa; so, refer to page ۱۶۰ of this reference. Al-Dar Qutni has quoted the case of al-

Hasan with Abu Bakr, and Ibn Sa`d has quoted the case of al-Husayn with `Umer in his

biography of the latter in his Tabaqat.

[۷] Khalid ibn Sa`id ibn al-`?s was among those who rejected Abu Bakr's caliphate; he

refused for three months to swear allegiance to him, as stated by a group of reliable Sunnis

such as Ibn Sa`d in his biography of Khalid in his Tabaqat, page ۷۰, Vol. ۴, adding that when

Abu Bakr dispatched troops to Syria, he prepared the standard for him and came in person to

his house, but `Umer said to Abu Bakr: "Do you give charge to Khalid after having heard

what he has said?" He continued trying till he sent Abu `Arwah al-Dawsi with the

message

that "The successor of the Messenger of Allah (pbuh) asks you to return our standard." He did

so saying: "Your government has never pleased us, nor has your deposition harmed ".us

Having heard such a statement, Abu Bakr came to him to apologize, and he earnestly

requested him not to mention `Umer in public. All writers who mention the incident of this

.campaign to Syria mention this incident as well, for it is one of such detailed incidents

Letter ١٠٧

When did they Mention the Will? Rabi` al-Thani ١٩, ١٣٣٠ When did they mention the will to the Imam, and when did they use it in their argument? I do

not think that they mentioned it other than in the presence of the mother of the believers who

.denied it, as we explained before, Wassalam

,Sincerely

Letter ١٠٨

Letter ١٠٨

The Recommendation as Evidence Rabi` al-Thani ٢٢, ١٣٣٠ Yes, indeed, they did. The Commander of the Faithful (as) mentioned it while preaching from

the pulpit, and we have in Letter No. ١٠٤ quoted its text. Anyone who quotes the tradition of

the Household on the day of warning has done so, quoting `Ali (as). We have also quoted it in

Letter No. ٢٠. It contains the explicit text recommending him for the caliphate. Imam Abu

Muhammad al-Hasan (as), grandson of the Prophet (pbuh), and master of all the the young of

Paradise, delivered a sermon when his father the Commander of the Faithful (as) was

assassinated in which he said: "I am the descendant of the Prophet (pbuh), and the son of his

vicegerent," as quoted by al-Hakim on page ۱۷۲, Vol. ۳, of his authentic Mustadrak. Imam

Ja`fer al-Sadiq (as), as on page ۲۵۴, Vol. ۳, of Sharh Nahjul Balaghah, at the end of the

commentary on the qasi`a sermon, has said: "Even before the [Islamic] Message became

public, `Ali (as), while in the company of the Messenger of Allah (pbuh), used to see the light

and hear the voice [of angels]." He also quotes him (pbuh) saying: "Had I not been the seal of

Prophets, you [`Ali (as)] would have been made a partner in my Prophethood; yet since you

cannot be a prophet, you certainly are the wasi and the heir of a Prophet ," according to

Buraydah. Such usage is common among all the Imams of Ahl al-Bayt, and it is a necessity

.among them and their followers from the time of the sahabah till now

Salman al-Farisi is reported saying that he heard the Messenger of Allah (pbuh) saying: "The

one who is my wasi, confidant, the best I leave behind me to execute my will and cancel my

debts, is `Ali ibn Abu Talib (as)." Abu Ayyüb al-Ansari has reported a tradition in which he

says that he heard the Messenger of Allah (pbuh) saying to Fatima (as): "Have you not come

to know that Allah, the Exalted and omni-Scient, cast a look at the inhabitants of the earth and

chose your father for His Messenger, then He cast a second look and chose your ,husband

then He inspired me to marry you to him and take him as my vicegerent?" Buraydah

has

narrated a tradition in which he says that he heard the Messenger of Allah (pbuh) saying: "For

every Prophet there is a vicegerent and heir, and my vicegerent and heir is `Ali ibn Abu Talib

as)," and both ahadith of Abu Ayyüb and Salman have already been quoted above in) Letter

No. ۶۸. Whenever Jabir ibn Yazid al-Ju`fi narrated a tradition from Imam al-Baqir (as), he

used to say, as stated in Jabir's biography in al-Thahbi's Al-Mizan, "The wasi of wasis has

narrated a tradition to me..., etc." Umm al-Khayr daughter of al-Harish al-Bariqi delivered an

eloquent speech in Siffin urging the Kufians to fight Mu`awiyah in which she said: ,"Hurry

may Allah be merciful unto you, to support the just Imam, the faithful wasi, the greatest

truthful," as quoted by Imam Abul-Fadl Ahmed ibn Abu Tahir al-Baghdadi on page ۴۱ of his

.work Balaghat al-Nisa' stating his source to be al-Sha`bi

This is what some ancestors have quoted while lauding the recommendation in their sermons

and speeches, and whoever researches their biographies will find them applying the title

wasi" to the Commander of the Faithful (as) as freely as they would call anything by" its

name, so much so that the author of Taj al-`Arüs says on page ۳۹۲, Vol. ۱۰, while explaining

the term "wasi": "[Pronounced] like ghani, wasi is the title of `Ali (as), may Allah be

pleased

".with him

As regarding dealing with this theme in their poetry, this cannot all be cited here due to its

abundance, but we quote of it what serves the purpose to make a point. `Abdullah ibn `Abbas

:ibn `Abdul-Muttalib has described him as

;The Messenger's wasi, chosen from his Household

.His valiant knight when a challenge is posed

Al-Mughirah ibn al-Harith ibn `Abdul-Muttalib has said these verses in which he encourages

:the people of Iraq to fight Mu`awiyah in Siffin

,The wasi of the Messenger of Allah is your chief

.His son-in-law, promoted Allah's Mushaf Sharif

:Abdullah ibn Abu Sufyan ibn al-Harth ibn `Abdul-Muttalib has said`

,Among us is `Ali (as), hero of Khaybar, now in ruin

;The hero of Badr, too, when troops retreated

,He is wasi of the Chosen Prophet (pbuh) and his cousin

?So, who can attain his lofty status, only to him meted

Abul-Haytham ibn al-Tihan, one of the heroes of Badr, composed verses to recite during the

:Battle of the Camel in which he said

,The wasi is our Imam and wali in word and deed

.No secret left; what was hidden is now revealed

Khuzaymah ibn Thabit, of the two Shahadas, a hero of Badr, recited verses which he, ,too

:composed during the Battle of the Camel in which he said

,O wasi of the Prophet! The battle has shaken the foes

.And caravans have been dispatched to deal blows

:He, may Allah be pleased with him, has also said

,O `Ayesha! Leave `Ali and the names you call him, too

;For what you call him is certainly not true

,He is but the wasi from the Prophet's clan

.The one to testify to that is but you, says everyone

Abdullah ibn Badil ibn Warqa' al-Khuza`i, a hero among the sahabah, who was` martyred in

Siffin together with his brother `Abdul-Rahman, said the following on the incident of the

:Battle of the Camel

,O my people! What a great calamity Satan brought

p: ۵۴۱

.Battle the enemy, for the wasi of the Prophet is fought

:Among the verses said by the Commander of the Faithful himself in Siffin were these

If Ahmed were told that his wasi is indeed

.Equalled to a wretch, he would surely be displeased

Jarir ibn `Abdullah al-Bijli, a sahabi, sent verses to Shurhabil ibn al-Samt in which he

:mentioned `Ali (as) saying

,Among all other members of the Prophet's clan

,He is wasi of the Messenger of ar-Rahman

,His Messenger's protecting knight

.A man proverbial in courage and might

Umer ibn Harithah al-Ansari, in a poem lauding Muhammad son of the Commander` of the

:Faithful, better known as Ibn al-Hanafiyya, said

,Like the wasi, and after the Messenger named

.The colour of his standard is crimson red

When people swore the oath of allegiance to `Ali (as) after `Uthman, `Abdul-Rahman ibn

:Ja`il said these verses

I swear you have allied yourselves to one

,Whose concern about the faith is well-known

,Supported by the Almighty: virtuous, with no sin

,Ali, wasi of the Chosen one and his cousin`

,The first to offer ritual prayers

.One endowed with piety and honours

:A man of the Azd tribe said the following during the Battle of the Camel

;This is ` Ali

The Prophet's wasi

;On the Day of Salvation

:The Prophet told the nation

!This is a brother of mine"

".And successor when my sun ceases to shine"

,The wise heeded and kept it in mind

.The wretch forgot and left it behind

During the Battle of the Camel, a young man from the tribe of Zabbah, who was trained in

:Ayesha's camp, came out and said`

,We are children of Zabbah, enemies of ` Ali

,The one who is known for long as the wasi

,A brave knight during the time of our Nabi

,I am not blind about the virtues of ` Ali

.I only mourn the murder of the son of ` Uthman, the taqi

Sa`id ibn Qays al-Hamadani, who fought in `Ali's camp, said the following on the Battle of

:the Camel

!What a battle that has kindled a fire

,Breaking the spears of every knight

,Tell the wasi: Qahtan approaches in desire

,Call upon them to aid Hamadan with their might

,They are their kin

.They are their children

Ziyad ibn Labid al-Ansari, one of ` Ali's companions, composed these verses during the Battle

:of the Camel

?How do you see the Ansar in a fierce battle faring

;We are people never afraid to die

,In supporing the wasi, we attack with daring

.The Ansar are serious, their spirits high

Ali son of `Abdul-Muttalib do we support`

.Against those who, about him, lied in their import

,Tell the liars, whose conscience is cheap

.A miserable harvest shall they forever reap

:Hajar ibn `Adi al-Kindi said on the same occasion

,Lord! Protect `Ali whose deeds You bless

.The pious believer, the caller for Your Oneness

,This is the view not of a depraved nor a deceiver

,He is but a divinely inspired and guided leader

Protect him, Lord, and protect Your Prophet's Call

.Through his wali and the wasi of each and all

Umer ibn Ahjiyah composed a poem lauding the address of al-Hasan, delivered after` that of

:Ibn al-Zubayr, during the Battle of the Camel saying

,Hasan of goodness, like your father in virtue and grace

.Among us you have taken a lofty, exemplary place

You have delivered a speech whereby Allah exposed

The lies of the enemies of your father who posed

.Prattling, like Ibn al-Zubayr, the man of shame

.Ask even skeptics, and they will tell you his name

,Allah has insisted to lower in infamy his head

.And raise that of the clement son of al-wasi instead

,Thou hast undoubtedly chosen Thy own Nabi

.And Thou also appointed his honourable wasi

:Zajr ibn Qays al-Ju`fi composed these verses also during the Battle of the Camel

The Lord salutes Ahmed, Messenger of the King

,Who grants him many a blessing

,After the Messenger of the King our Caliph will succeed

:A man worthy of authority-a knight true in word and deed

Ali I meant, the Prophet's wasi, bringing to the Path

.All the depraved and strayers who incurred the divine Wrath

:Al-Ash`ath ibn Qays al-Kindi has said

The messenger of the Imam has come to us, so be it

,That every Muslim in Ali's army speedily enlist

,He is messenger of the wasi, the wasi of the Messenger

.Foremost in feats, virtues, piety of every believer

:and Also ...

A message from the Imam we have received

,From Ali the virtuous, Ali of Hashim

,Son-in-law of the Prophet (pbuh), his vizier indeed

.The best in the nation and in every realm

Al-Nu`man ibn al-`Ajlan al-Zarqi al-Ansari said the following during the Battle of :Siffin

p: ۵۴۴

?Since the wasi is our leader, how can there be division

;Nay! No bewilderment, no confusion, do not slacken

So, leave the depraved Mu`awiyah and follow the religion

.Of the wasi, and praise the Lord of man and jinn

Abdul-Rahman ibn Thu'ayb al-Aslami has said the following in a poem threatening`

:Mu`awiyah with the Iraqi troops

They are led by none other than the wasi

[To rid you of misguidance and uncertainty.[١

:Abdullah ibn Abu Saufyan ibn al-Harith ibn `Abdul-Muttalib has said`

The one in charge after Muhammad is `Ali who

.On all occasions did defend, support and stand

;He is the wasi of the Messenger, nothing is new

.His peer, the first to pray with him and lend him hand

:Khuzaymah ibn Thabit, of the two shahadas, has said

He is wasi of the Messenger out of all his clan

,His defending knight since the very beginning

The first to pray, preceded by no man

.Save the Lady chosen by the One Who Grants blessing

:Zafar ibn Huthayfah al-Asdi has said

,Surround Ali, O men, and support him

[For he is the wasi and the first Muslim.[۲

:Abul-Aswad al-Du'ali has said

I love Muhammad passionately, and to me

.Very dear are: `Abbas, Hamzah, and the wasi

Al-Nu`man ibn `Ajlan, an Ansar poet and dignitary, said these verses in a poem addressed to

Ibn al-`?s narrated by al-Zubayr ibn Bakkar in his Muwaffaqiyyat. It is transmitted by the

Mu`tazilite scholar on page ۱۳, Vol. ۳, of his Sharh Nahjul Balaghah, but Ibn `Abd al-Birr

quotes this poem stating the biography of al-Nu`man in his Isti`ab, omitting the name of the

:"(witness from it ("... and thus do they behave (Qur'an, ٢٧:٣٤

,You underestimated Ali who is the most fit

;Albeit if you knew, or did not know it

For he, assisted by Allah, guides unto Him and indeed

;Forbids debauchery, oppression and every wrongful deed

The wasi of the Chosen Prophet (pbuh) and his cousin

.Killer of knights who are misguided, unbelieving

Al-Fadl ibn al-`Abbas has said these verses which are quoted by Ibn al-Athir at the end of the

,latter's discussion of `Uthman, on page ٤٣, Vol. ٣, of his work Al-Tarikh al-Kamil

commenting that `Uthman is "the best of people besides the three men of the [[Prophet's

".house

The best of people and of every believer

After the one chosen to be Messenger

.Is the wasi according to people who remember

And he is first to perform the rite of prayer

;And the like of the Messenger

The first at Badr to deal a deadly blow

.To those who broke the divine Law

Hassan ibn Thabit has said these verses in which he praises Ali on behalf of all the

.Ansar

They are quoted by al-Zubayr ibn Bakkar in his Muwaffaqiyyat, and recorded by Ibn -Abul

:Hadid on page ۱۵, Vol. ۲, of his work Sharh Nahjul Balaghah

You are the most faithful to the Prophet among us

Worthy of his recommendation; for who else surapss

You in it, who else? Aren't you his brother

,In true guidance, and his wasi

The best scholar of the Qur'an and all other

?Ahadith of the blessed Nabi

Some poets said these verses addressing al-Hasan ibn `Ali (as), peace be upon both ,of them

as quoted by Shaykh Muhammad `Ali Hashshu al-Hanafi al-Saydawi in the footnote to page

of his book A'thar Thawat al-Siwar, when he discussed both Ghanima daughter of ۶۵ ,`?mir

and Mu`awiyah, saying that she recited this verse before Mu`awiyah in a statement she made

:responding to his own

,The most dignified of men, son of the wasi

.Grandson of the Prophet, son of Ali

Umm Sinan daughter of Khayth`amah ibn Kharsha'ah al-Mathhaji has said the following

verses addressing and lauding Ali (as); they are mentioned by Imam Abul-Fadl Ahmed ibn

Abu Tahir al-Baghdadi when he discusses Umm Sinan on page ۶۷ of Balaghat al-Nisa'. They

are also quoted from Umm Sinan by Shaykh Muhammad `Ali Hashshu al-Hanafi al-Saydawi

.at the end of page ۷۸ of his ?thar Thawat al-Siwar

You were among us, after Muhammad, his trusted successor

.He selected you, and of his trust you proved a protector

This much of the poetry contemporary to the Commander of the Faithful (as) is what

we have

been able to quote in such a short letter. If we review the poetry composed after him, then we

will be authoring a voluminous book beyond the writing of which we would still apologize

for our work being incomplete. Yet to quote all such poetry may become boring, and it may

cause us to digress from the main subject-matter. So, let us be satisfied with quoting only the

.most famous poets, and let us judge the rest according to what is quoted here

p: ۵۴۷

In his celebrated poem, al-Kumait ibn Ziyad has thus lauded the descendants of :Hashim

He is the wasi protecting the throne of the nation

[Against collapse and disintegration,[٣

,The embodiment of virtue, glory and goodness

.Solving the problems with order and firmness

The wasi, the wali,[٤] the knight

,Courageous, brave: his star was bright

The wasi of the wasi, determined and wise

.In battle-fields, you hear his enemy's agony cries

Kuthayyir ibn `Abdul-Rahman ibn al-Aswad ibn `?mir al-Khuza`i, better known as Kuthayyir

:Azza, has said`

The wasi of the Chosen Prophet and his cousin; he

.Emancipates those in bondage, and judges with equity

Abu Tammam al-Ta'i has said the following in one of his poems the rhyme of which rhymes

[with "r's":[٥

;You plotted against his wasi and deceived before

,You cooked it, unprecedented, unmatched in lore

Against the Prophet's brother, son-in-law, who bore

Feats of valour, while your plots opened the door

;To mischief: peerless in brother, son-in-law...; say no more

...To the Prophet he was like Aaron to Moses of yore

Du`bal ibn Ali al-Khuza`i has said the following in his euology of the Master of Martyrs

:[(Imam Husayn (pbuh]

,The head of the son of Muhammad's daughter and his wasi

!...O men, is being raised atop a spear for all to see

Abul-Tayyib al-Mutanabbi, when rebuked for stopping his praise of Ahl al-Bayt, as recorded

:in his diwan (collection of poems) said

I have no pretext for leaving the praise of the wasi

:His light dominates, his shade expands unto you and me

,For when something elongates, it stands on its own

.Attributes of the sun's light are never gone

He also said the following verses in his praise of Abul-Qasim Tahir ibn al-Husayn ibn Tahir

:al-`Alawi, as also recorded in his diwan

,He is son of the Messenger of Allah and of his wasi

.Alike unto them when I diligently compare and see

.Verses such as these are innumerable, uncountable, Wassalam

,Sincerely

Sh

Footnote

This verse, and all the poetic verses and martials which precede it, are quoted in [١] the books

of biographies and chronicles, especially the ones dealing with the battles of the Camel and

Siffin. They have been quoted in their entirety by the researching scholar Ibn Abul-Hadid on

,page ٤٧ and its following pages up to page ٥٠, Vol. ١, of his Sharh Nahjul Balaghah

)Egyptian edition, where he explains the khutba of the Commander of the Faithful (as

referring to Muhammad's progeny (as) and to what they have said about him, including the

following: "They have the distinction of being divinely granted the right to rule, and in

them

the Prophet's will is preserved, and they are the ones who inherit his legacy." Having quoted

these verses and martials, he says verbatim: "The verses containing this word [`wasiyya' [will

are numerous, but we have mentioned here some of them where there is reference to the two

parties (meaning Abu Mikhnaf's book dealing with the Battle of Camel, and Nasr ibn

Muzahim's book dealing with the Battle of Siffin); besides these, the references are

uncountable and innumerable. We would have filled many pages of them had we not feared

".boredom and monotony

[۲] Zafr's verse, and both couplets composed by Khuzaymah before it, in addition to the

couplets composed by Abu Sufyan which preceded them, are all narrated by Imam al-Iskafi in

his book Naqd al-`Uthmaniyya, and they are transmitted by Ibn Abul-Hadid at the end of his

commentary on the qasi`a sermon on page ۲۵۸ and the pages following it, Vol. ۳, of Sharh

.Nahjul Balaghah, Egyptian edition

[۳] When scholar Shaykh Muhammad Mahmüd al-Rafi`i came to the conclusion of his

commentary on this verse in his own commentary on the verses composed by the poet al-

Kumait in praise of the descendants of Hashim, he said: "Meaning `Ali, may Allah glorify his

countenance, who is named wasi because the Messenger of Allah awsa [left a will] regarding

him." The same is narrated about Ibn Buraydah who quotes his father citing the Prophet

(pbuh) saying: "For every Prophet there is a wasi, and `Ali is my wasi and the heir of my

legacy." Al-Tirmithi states that the Prophet (pbuh) is quoted saying: "To whomsoever I

have

been a master, this `Ali is his master." Al-Bukhari quotes Ibn Sa`d saying that the Messenger

of Allah (pbuh) headed to Tabük, leaving `Ali (as) behind. `Ali (as) asked him: "Do you thus

leave me with children and women?" He said: "Are you not pleased that your status to me is

like that of Aaron to Moses, except there will be no prophet after me?" Ibn Qays al-Raqiyyat

:has said

;Among us are: Ahmed the Prophet, the truthful, the pious, the man of wisdom

.And `Ali and Ja`fer with two wings: They are the wasi, and the man of martyrdom

This is something which poets used to always say about `Ali (as) with a great .elaboration

.Then he testifies to the poetry we have first quoted by Kuthayyir `Azzah

Muhammad Mahmüd al-Rafi`i, the commentator, says verbatim: "Meaning [۴] vicegerent

".after the Messenger of Allah

The poem starts with: "Gazelles that made the dusty dunes glitter like stars," which [۵] is

.(included in his diwan (collection of poems

Letter ۱۰۹

Why do Some Fanatics Question the Derivation of the Shi`a

School of Muslim Law from the Imams of Ahl al-Bayt (as)? Rabi` al-Thani ۲۳, ۱۳۳۰ We, in our Letter No. ۱۹, had indicated that some fanatics question the derivation of your

school of thought, in its roots and branches of religion, from the Imams of Ahl al-Bayt, and

we wished to ask you about this matter. Now is the time to ask such a question; so, could you

.please answer it in a way that would refute their claim? Wassalam

,Sincerely

Letter ۱۱۰

Letter ۱۱۰

,I Shi`ah Faith is Sequentially Derived from the Imams of Ahl al-Bayt

,II Advancement of Shi`ahs in Recording Knowledge During the Sahabah's Epoch

III Their Authors Contemporary to the Tabi`in, and the Latter's Followers. Rabi` al-Thani ۲۹, ۱۳۳۰ ۱) All those endowed with wisdom and discretion know by necessity that the derivation of the

roots and branches of the Shi`ah imamite faith is from their forefathers and ancestors ending

p: ۵۵۱

with the purified progeny. Their views, therefore, are conducive to those of the Imams of the purified progeny in the roots and branches of the faith, as well as all deductions arrived at from studying the Book and the Sunnah, or in any matter related to them or to all branches of theological science. They do not rely in their understanding of the latter except upon such progeny, and they refer to none other than them. They worship Allah, the Exalted, and seek nearness to Him, Praised be He, through the faith of the Imams of Ahl al-Bayt, without seeing any deviation therefrom, nor desiring any substitute. This has been the policy of their good ancestors since the time of the Commander of the Faithful, al-Hasan, al-Husayn, and the nine Imams from the progeny of al-Husayn (as) till our time. Those who have learned the roots and branches of the faith from Ahl al-Bayt are quite a few reliable Shi`ahs, and the number of those who learned from the latter is much larger. The number of those known for piety, verification and correction is more than sequential. They have narrated all this to those who

succeeded them through tawatur, and after them it was thus narrated to others, and so on. This

has been the case with each and every generation, till it reached us as clear as mid-day sun,

[without any cloud obstructing it.[۱

We now, in understanding the roots and branches, are followers of the Imams from the

progeny of the Messenger (pbuh). We have quoted our forefathers who all quote them. This

,has been the case in all generations till the time of the Naqis, `Askaris, Rizas, Jawads

Kazims, Sadiqs, `Abidins, Baqirs, both grandsons of the Prophet (pbuh), peace be upon all of

them, and finally the Commander of the Faithful (as), not counting Shi`ah ancestors who kept

company with the Imams of Ahl al-Bayt (as), learning the religious injunctions from ,them

.quoting them while discussing Islamic knowledge

There is no room here to count all of them and read their roll call. Suffices you what the pens

of their renown scholars have written of interesting works a list of which does not fit in this

narration. They derived all that from the light of the Imams of guidance, the progeny of

Muhammad, peace be upon him and them, quoting it from their own oceans of ,knowledge

hearing it directly from them. They are the scribes of their knowledge and wisdom. Their

works were authored during the life-time of those purified ones, and such works became

references for all Shi`ahs who succeeded them. Through them, the superiority of the sect of

.Ahl al-Bayt manifested itself over all other Islamic sects

We do not know any follower of the four Sunni Imams, for example, who authored a

book

during the life-time of their Imams. Rather, people authored works in abundance dealing with

their faith after those Imams had left this world, when it was decided that taqlid should be

confined to their sects alone. During their life-time, they were just like any other

contemporary jurist or traditionist, not enjoying any distinction over others of their ;class

therefore, nobody among their contemporaries was interested in exerting an effort to record their speeches like that exerted by Shi`ahs in recording the statements of the Infallible Imams (as). Ever since the inception of the Shi`ah sect, nobody was permitted to refer in the religious matters to anyone other than their Imams. For this reason, such an effort was unavoidable, and they became the sole source of religious scholarship. A great deal of effort and resources were spent in recording their verbal statements, and many exhausted their resources in doing so in a manner that is unmatched so that they might preserve the knowledge which, according to such sect, is the only one accepted by Allah. The books authored during the life-time of Imam al-Sadiq (as) alone numbered four hundred dealing with four hundred different topics containing the religious verdicts [fatawa] issued by al-Sadiq (as) during his life-time. The disciples of al-Sadiq (as) have written many, many times this number, as you will hear in detail shortly, Insha-Allah.

As regarding the four Sunni imams, nobody looks at them in the eyes Shi`ahs look at

the

Imams of Ahl al-Bayt. Nay; they did not even have followers during their own life-time!

They did not live to enjoy the status given to them after they had died, as stated by Ibn

Khaldün al-`Arabi in a chapter he dedicated to the science of fiqh in his famous Introduction,

and it is a fact admitted by many of their renown scholars. In spite of all this, we do not doubt

that their followers followed anyone other than them, for theirs are, indeed, the views of the

followers of those Imams, the ones held reliable in dealing with their affairs by every

generation. They recorded them in their books because their followers knew their sects best,

just as Shi`ahs best know the sect of their Imams, those who worship Allah accordingly,

believing that it is the only way to seek nearness to Him. ٢) Researchers unhesitatingly accept the fact that Shi`ahs were the pioneers in recording the

branches of knowledge, more so than anyone else. As a matter of fact, nobody in the first

century of Islam besides `Ali (as) and those endowed with the gift of knowledge among his

Shi`ahs did so. The reason for this could be attributed to the differences of opinion among the

companions in permitting or forbidding the writing of knowledge. According to al-`Asqalani

in his Introduction to Fath al-Malik al-`Ali Bisihhati Babil `Ilm `Ali, and according to others,

`Umer ibn al-Khattab and a few others disliked the idea for fear hadith might be mixed with

the Book, versus the permission granted by `Ali (as), and after him al-Hasan al-Mujtaba (as),

grandson of the Prophet (pbuh), and a group of other companions, to such writing.

During

that time, Ibn Jurayh authored in Mecca the first book dealing with the legacies in which he

quotes Mujahid and `Ata'. Al-Ghazali says that it is the first book authored in Islam. The truth

of the matter is that it is the first book authored by a non-Shi`ah in Islam. After it, Mu`ammar

ibn Rashid, of San`a, Yemen, wrote his, then Malik authored his Mawti'. The Introduction of Fath al-Malik al-`Ali Bisihhati Babil `Ilm `Ali states that al-Rabi` ibn Sabih was the first to compile information, and that he lived at the sunset of the time of the tabi`in. Anyhow, the consensus of opinion is that Sunnis did not author a single book during the first Islamic .century

As regarding `Ali and his Shi`ahs, these spent a great deal of effort and time to attain that end during the first century of Islam. The first writing of the Commander of the Faithful was the Book of Allah, the Exalted, the Praiseworthy. Having finished the rituals pertaining to the preparation for the departure of the Prophet (pbuh) from this world, `Ali (as) decided not to dress except to either say the prayers or compile the Qur'an. He, therefore, compiled it arranged in the order of its revelation. He pointed out its general and specific ,meanings absolute and restrictive, perfect and those that seem to be alike, revocation and what revokes it, emphasis and relaxation, injunctions and instructions, pointing out the occasions which

necessitated the revelation of its perfect verses, explaining what might be confusing to other

people. Ibn Sirin used to always say: "If you are lucky enough to obtain that book, then you

will find in it abundant knowledge." This is cited by Ibn Hajar in his Al-Sawa`iq al-Muhriqa,

and by many other renown writers. Several companions who could read took pains to compile

the Holy Qur'an, but they could not compile it in the order of its revelation, nor could they

mark it the way explained above, leaving `Ali's compilation more than just a compilation -

rather an exegesis.

Having finished working on the Book of the Dear One, he authored a book which he

dedicated to the Mistress of the Women of Mankind. It came to be known to her purified sons

as "Mushaf Fatima," Fatima's book, which contained axioms, pieces of wisdom and counsel,

morals, historical events and unique occurrences, written as a solace for her after being

bereaved by the loss of her father the Prophet (pbuh). After that, he authored a book dealing

with blood monies which he titled Al-Sahifa. It is referred to by Ibn Sa`d at the end of his

work titled Al-Jami` giving the credit of authorship to the Commander of the Faithful. Both al-

Bukhari and Muslim mention this work and quote it in several places of their Sahih. Among

their narrative is what they have quoted from al-A`mash from Ibrahim al-Taymi who quotes

his father saying: "`Ali (as), may Allah be pleased with him, told me once: `We have no book

for you to read, besides Allah's Book, other than this Sahifa.' Then he brought it to me. It

contained matters related to wounds and camel teeth. Also among its contents is a statement

reading: `Medina is a sanctuary from cIr to Thawr; anyone who desecrates it, or shelters a

desecrator, will incur the curse of Allah, the angels, and man.'" This is the wording of -al

Bukhari in his section dealing with the sins of those who disown their mawali, in his chapter

on ordinances, page ١١١, Vol. ٤, of his Sahih, and it is referred to in the chapter on Medina's

sanctity, when the pilgrimage is discussed on page ٥٢٣, Vol. ١, of Muslim's Sahih. Imam

Ahmed ibn Hanbal repeatedly refers to the narrative regarding this Sahifa in his musnad. He

quotes `Ali (as) on page ١٠٠, Vol. ١, of his Musnad, transmitted by Tariq ibn Shihab who

says: "I have witnessed `Ali, peace be upon him, telling people from the pulpit: `By Allah!

We have nothing to recite for you other than the Book of Allah the Exalted, and this Sahifa,'

which he was attaching to his sword, `I have learned its contents from the Messenger of

Allah.'"

Quoting `Abdul-Malik, al-Saffar narrates: "Abu Ja`fer asked to have `Ali's book brought to

him, and his son Ja`fer brought something bulky shaped like a thigh. Among its contents was

a sentence reading: `If a man dies, his women will not inherit any of his estates.' Abu Ja`fer

said: `This, by Allah, is the hand writing of `Ali (as) and the dictation of the Messenger of

Allah (pbuh)!'" A group of Shi`ahs who were contemporary to the Imam (as) followed in the

footsteps of the Commander of the Faithful (as) and authored a number of books.

Among

those authors were: Salman al-Farisi and Abu Tharr al-Ghifari, as stated by Ibn Shahr ?shüb

who says: "The first to author in Islam is `Ali ibn Abu Talib (as), then Salman al-Farisi, then

".Abu Tharr

Among the latter is Abu Rafi`, freed slave of the Messenger of Allah (pbuh), and treasurer of

baytul-mal [state treasury] during the rule of the Commander of the Faithful, peace be upon

him. He was among the elite of his followers who sought his guidance. He wrote a book

dealing with traditions, ordinances and other matters which he compiled mostly from `Ali's

hadith. It enjoyed a prestigious status among our ancestors who used it as a source of

quotations and narrations. Among them is `Ali ibn Abu Rafi` who, according to his biography

in Isaba, was born during the life-time of the Prophet (pbuh) who named him `Ali. He

authored a book on the science of fiqh according to the teachings of Ahl al-Bayt who, peace

be upon them, used to cherish that book and refer their Shi`ahs to it. Musa ibn `Abdullah ibn

al-Hasan has said: "A man inquired about tashahhud from my father. My father told me to

".fetch the book written by Abu Rafi`. He took it and dictated to us from it

The author of Rawdat al-Jannat concludes his discussion by stating that the latter was the first

book dealing with fiqh written by Shi`ahs, but he, may Allah have mercy on him, has

certainly erred. Among them is `Ubaydullah ibn Abu Rafi`, a scribe and a follower of `Ali

as), who learned from the Prophet (pbuh) and narrated to Ja`fer his (pbuh) saying:)

"Your

form and manners are similar to mine." This is quoted by a group of scholars including

Ahmed ibn Hanbal in his Musnad. Ibn Hajar has mentioned it in Part ۱ of his Isaba under the

heading "`Ubaydullah ibn Aslam." The name of the father of Rabi' is Aslam. This Ubaydullah authored a book dealing with the sahaba who fought the Battle of Siffin` on `Ali's side, from which Ibn Hajar quotes extensively in his own Isaba;[٢] so, you may refer to it.

Also among them is Rabi`ah ibn Sam` who wrote a book dealing with zakat on cattle herds derived from the hadith of the Prophet (pbuh) which is narrated by `Ali (as). They include Abdullah ibn al-Hurr al-Farisi who narrates a glitter of ahadith all reported by `Ali` (as) from the Messenger of Allah (pbuh). And among them is al-Asbagh ibn Nabatah, a friend and disciple of the Commander of the Faithful (as) who quotes the Imam's instructive epistle to Malik al-Ashtar and his will to his son Muhammad. Both are recorded by our fellows in their authentic books of traditions directly from him. Among them is Salim ibn Qays al-Hilali, a companion of `Ali (as), who quotes his hadith and that of Salman. He wrote a book dealing with imamate which is mentioned by Imam Muhammad ibn Ibrahim al-Nu`mani in his book Al-Ghayba, saying: "Nobody among all Shi`ah scholars and narrators of the hadith of

the

Imams disputes the fact that the book written by Salim ibn Qays al-Hilali is a major

bibliography of works dealing with usul [basics of jurisprudence] narrated by scholars and

traditionists from Ahl al-Bayt, and one of the pioneers in its subject-matter. It is one of the

major sources to which Shi`ahs refer and upon which they rely." Our fellows have also

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recorded the names and works of those of the same caliber among their good ancestors who

authored books, in addition to the indices and biographies to whose authors everyone is

referred. ٣) As regarding the authors among our ancestors who belong to the second generation, i.e.

that of the tabi`in, this Letter falls short of elaborating on them, and the best to do in getting to

know them, their works and sources in detail, is to refer to the bibliographies and biographies

compiled by our scholars.[٣]

Upon that class did the light of Ahl al-Bayt (as) brightly shine, whereas it was earlier

obstructed by the clouds of the oppression of oppressors. The calamity of the Taff disclosed

the enemies of the progeny of Muhammad (pbuh), and made them lose face before the wise.

It also drew attention to the atrocities meted to Ahl al-Bayt (as) since losing the Messenger of

Allah (pbuh). Their horrible implications forced people to look for the reasons and obligated

them to research the causes. Thus did they come to know the seeds and roots of the calamity.

Those among them who were blessed with a conscience rose to protect the status of Ahl al-

Bayt (as) and support them [both Imams], for the human nature is made to assist the wronged

and dislike wrong-doing. Muslims, in the aftermath of that catastrophic incident, entered a

new era in which they rushed to support Imam `Ali ibn al-Husayn Zaynul-`?bidin (as), refer

to him in their quest for answers regarding the roots and branches of the faith, and to all

Islamic sciences derived from the Book and the Sunnah. After his death, they started referring to his son Imam Abu Ja`fer al-Baqir (as). Followers of both Imams, i.e. Zaynul-`?bidin and al-Baqir (as), among ancient Imamis, wrote innumerable books, but those scholars whose names and biographies were recorded in biography books were about four thousand heroes, and their works numbered approximately ten thousand[۴] or more which are narrated by our friends in every generation quoting them from reliable sources. A group among the elite of those heroes won the honour of serving them, while the rest served Imam al-Sadiq, peace be upon all of them, and luck had it that a large number of them reached their ultimate objective of attaining authentic knowledge.

Among the latter is Abu Sa`id Aban ibn Taghlib ibn Rabah al-Jariri, the famous reciter of the Qur'an, the traditionist, lexicographer, and linguist who was one of the most reliable among scholars. He was contemporary to three Imams from whom he transmitted a great deal of knowledge and a large number of traditions. Suffices you the fact that he narrates

-from al

Sadiq (as) alone thirty thousand ahadith, as stated by al-Mirza Muhammad in his biography of

Aban in his work Manhaj al-Maqal wherein he quotes Aban ibn `Uthman citing al-Sadiq,

peace be upon him. He enjoyed their respect and high esteem. Al-Baqir, peace be upon him,

said to him, while they were both at the sacred city of Medina, "Take your place at the

mosque, and issue your verdicts to people, for I love people to observe a man of my own

Shi`ahs like you." Al-Sdiq (as), peace be upon him, said to him once: "Debate with the people

of Medina, for I love to see men like you among my narrators and friends." Whenever he

came to Medina, people came to him in large numbers and arranged for him to sit where the

Prophet (pbuh) used to sit. Al-Sadiq (as) said to Salim ibn Abu Habbah: "Visit Aban ibn

Taghlib, for he has learned a large number of ahadith from me, and whatever he narrates to

you, you should narrate, too." He, peace be upon him, has said to Aban ibn `Uthman: "Aban

ibn Taghlib has narrated thirty thousand ahadith from me; so, quote the same from ".him

Whenever Aban ibn Taghlib visited al-Sadiq (as), the Imam would hug him, shake his ,hand

and order a couch to be given to him to lean on, and he would lend him his full .attention

When the news of his death was brought to him, he, peace be upon him, said: "By Allah! My

heart is aching because of the death of Aban." He died in ١٤١ A.H. Aban has narrated

traditions from Anas ibn Malik, al-A`mash, Muhammad ibn al-Munkadir, Sammak ibn ,Harb

Ibrahim al-Nakh`i, Fudayl ibn `Umer, and al-Hakam. He is relied upon by Muslim and all

authors of the four books of traditions, as we explained while discussing him in Letter No. ١۶.

Aban is not harmed by al-Bukhari's reluctance to rely on his authority, for his solace is that

the man does not rely on the authority of the Imams of Ahl al-Bayt (as) such as al-Sadiq, al-

Kazim, al-Rida, al-Jawad, al-Taqi, and al-Hasan al-`Askari al-Zaki, peace be upon all of

them, either. Bukhari does not consider these men reliable; nay, he even does not rely on the

authority of the elder grandson of the Prophet (pbuh) and the master of the the young of

paradise! On the other hand, he relies on men like Marwan ibn al-Hakam, `Umran ibn Hattan,

`Ikremah al-Barbari and their likes; so, we are Allah's, and to Him is our return.

Aban has written very interesting books. One of them is Tafsir Gharib al-Qur'an [exegesis of

what is unusual in the Qur'an], whose contents are mostly Arabic verses of poetry cited to

testify to the truth contained in the Perfect Revelation. Later, `Abdul-Rahman ibn Muhammad

al-Azdi al-Küfi combined the contents of Aban's book with those of Muhammad ibn al-Sa'ib

al-Kalbi and Ibn Rawaq `Atiyyah ibn al-Harith and published them in one volume,

highlighting the views in which they differed among themselves as well as those they agreed

upon. He once quotes Aban independently, and once he quotes what agrees with `Abdul-

Rahman's views. Our friends have quoted both books through various reliable sources. Aban

has authored a book dealing with moral excellences, and one dealing with the Battle ,of Siffin

and he has authored one of the major reference books on which the Imamites rely in their

derivation of jurisdic injunctions. All his books have been reported with reference to his

.authorship thereof. Their details are in bibliography books

Among them is Abu Hamzah al-Thamali ibn Dinar, a trustworthy authority and a dignitary

among our ancestors. He derived his knowledge from three Imams: al-Sadiq (as), al-Baqir,

and Zaynul-`Abidin, peace be upon them. He remained in close contact with them, and won

their respect. Al-Sadiq (as), peace be upon him, lauded him saying: "In his age, Abu Hamzah

is like Luqman in his own time." He has written a book on the exegesis of the Qur'an, and I

noticed imam al-Tibrisi quoting him in his tafsir titled Mujma`ul Bayan fi Tafsir al-Qur'an.

He has also written a book on rare ahadith, another on asceticism, and a [۵] dissertation on

rights[۶] narrated from Imam Zaynul-`?bidin `Ali ibn al-Husayn from whom he narrates his

own invocation recited at early dawn which shines brighter than the sun and the moon. He

also narrates from Anas and al-Sha`bi. He in turn is quoted by Waki`, Abu Na`im, and a

group of their class who are our own friends, and from others, as we stated in his biography in

Letter No. ۱۶.

There are other valiant men who did not live to meet Imam Zaynul-`?bidin, but they won the

honour of serving both al-Baqirs, peace be upon them.

Among these are: Abul-Qasim Bard ibn Mu`awiyah al-`Ajli, Abu Basir al-Asghar Layth ibn

Murad al-Bakhtari al-Muradi, Abul Hassan Zararah ibn `Ayan, Abu Ja`fer Muhammad ibn

Muslim ibn Rabah al-Küfi al-Ta'ifi al-Thaqafi, and many other standards of guidance and

.lighthouses that shone in the dark. To elaborate on them is not possible here

As regarding these four men, they have, indeed, achieved a special status and won the coveted

prize and a lofty station. When Imam al-Sadiq (as), peace be upon him, mentioned them once,

he said: "I find nobody who kept our name alive like Zararah, Abu Basir Layth, Muhammad

ibn Muslim, and Burayd; without them, nobody would have learned as much." Then he

added: "These are the custodians of the faith who were trusted by my father to safeguard what

Allah has decreed as permissible or forbidden. They are the ones who are foremost in seeking

our company in this life, and they will be the foremost in joining us in the Hereafter." Once,

he, peace be upon him, recited: "Convey the glad tidings to those who pray for attaining Our

Paradise (Qur'an, ٢٢:٣٤)," and he followed his recitation by naming these four persons,

adding, in a lengthy statement lauding them, "My father is said to have trusted them to

safeguard Allah's permissible and forbidden matters, and they were the custodians of his

knowledge; today, they are my faithful confidants and the true friends of my father; they are

the stars of my Shi`ahs alive or dead; through them does Allah dispel every innovation. They

protect this religion from the lies of the innovators, and the interpretations of the extremists,"

in addition to other eminent statements he made in which he credited them for their contributions, honour, dignity, and true service in a way which we cannot describe. In spite of all this, they were charged by the enemies of Ahl al-Bayt (as) with every possible false charge, as we have explained in our work Mukhtasar al-Kalam fi Mu'allifi al-Shi`ah min Sadr

al-Islam. This does not undermine their lofty status and great significance in the eyes of

Allah, His Messenger, and the believers. Those who envied the Prophet (pbuh)s only

increased the loftiness of those Prophets' status, without affecting their canons other than their

promotion thereof among those who recognize and follow the truth, making them acceptable

.to those endowed with wisdom

During the lifetime of al-Sadiq (as), peace be upon him, knowledge was disseminated like

never before, and the Shi`ahs of his forefathers (as) rushed to him from far and wide. He

approached them with a pleasant countenance, making them feel at home, sparing no effort to

educate them and acquaint them with the secrets of knowledge, the particulars of wisdom, and

the nature of matters, as admitted by Abul-Fath al-Shahristani in his book Al-Milal wal .Nihal

When he mentions al-Sadiq (as), he comments: "He was a man very much informed of the

religion, endowed with perfect manners in wisdom, extreme renunciation of this world, and a

complete abstinance from temptations."[٧] He has also said of him: "He stayed in Medina for

some time instructing the Shi`ahs belonging to his faith, lavishing the secrets of knowledge

upon those who were loyal to him. Then he went to Iraq and stayed there for a period of time

during which he did not publicly criticize nor covet authority... Whoever drowns in the oceans

of knowledge never desires to see the shore, and whoever ascends to the peak of reality never

fears descending," up to the end of his statement; "And truth makes itself manifest to the fairminded,

".and to the obstinant

A large number of the companions of al-Sadiq (as) achieved ultimate wisdom, and they

became leaders to righteousness, lanterns in the dark, oceans of knowledge, stars of .guidance

Among those whose names and biographies are stated in biography books are four thousand

men from Iraq, Hijaz, Iran, and Syria. They are authors of works very well known by Imamite

scholars. Among them are the four hundred books of basics of jurisprudence mentioned above

which deal with four hundred subjects, all written during the time and derived from the

verdicts of al-Sadiq (as). They were rendered indispensable for both theoretical and practical

knowledge, so much so that a group of the nation's scholars and emissaries of the Imams

summarized their contents in special books to facilitate their comprehension by students and

make them more accessible. The best among such compilations are the four books which are

the major sources for the Imamites in referring to the roots and branches of their faith. They

-have been referring to them since the first century of Islam, and these are: Al-Kafi, Al

Tahthib, Al-Istibsar, and Man la Yahdaruhul Faqih. All are sequentially narrated, and the authenticity of their contents is never doubted. Al-Kafi is the oldest among them, the greatest, the best, and the most authentic. It contains sixteen thousand one hundred and ninety-nine ahadith which include all what now exists in the six sahih books [al-Sihah al-sitta of the Sunnis], as admitted by al-Shahid in his Al-Thikra, and by many other renown scholars.

Husham ibn al-Hakam, one of the companions of al-Sadiq (as) and al-Kazim (as), authored

several books ninety-nine of which became quite famous. They are narrated by our friends

who quote him, and their details exist in our book Mukhtasar al-Kalam fi Muallifi al-Shi`ah

min Sadr al-Islam. They all are very interesting books, dazzling in the clarity of their contents

and the glitter of their arguments. They deal with both roots and branches of the faith, and

,with tawhid and rational philosophy; they rebut the atheists, heretics, pantheists

predestinarians, determinists, and those who are extremist in their beliefs regarding (Ali (as

and Ahl al-Bayt (as). They also rebut the Kharijites and Nasibis, those who denied that a will

by the Prophet] was made regarding Ali (as), those who obstructed his way to attain] the

caliphate, and those who preached that someone else should be elected as caliph before Ali

.as), in addition to other topics)

In the second century, Husham was the most knowledgeable person in the science of ,speech

divine wisdom, and all rational and deductive sciences. He was distinguished in fiqh and

hadith, surpassing everyone else in tafsr and all other sciences and arts. He is the one who

discussed the concept of imamate and cultivated the sect through observation. He quotes al-Sadiq (as) and al-Kazim, and he enjoys a special status in their eyes which cannot be described. He won such praise from them that elevated his status to high heaven. He was first a Jehmi, then he met al-Sadiq (as) and came to see the light of guidance through him, so, he joined his party, then he followed al-Kazim and surpassed all the disciples of both Imams.

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Those who desire to put out Allah's light, out of envy of Ahl al-Bayt (as), and out of ,malice

accused him of saying that the Almighty has a physical form, and of other serious .charges

We are most knowledgeable of his sect. We have within our reach reports of his life-style and

norm of speech. He has written works defending our sect as referred to above; so, nothing of

his speech can be known to others and not to us, since he is among our ancestors and

descendants, while his critics are far from his sect and taste. What al-Shahristani has quoted in

his Al-Milal wal-Nihal of Husham's speech does not imply his belief in a physical form for

:Allah. Let me quote for you what he has quoted him

Husham ibn al-Hakam has studied usül in depth. We must not forget his arguments" with the

Mu`tazilites, for the man is above what his opponent charges, and beneath what similitude he

strikes, for he argued with al-`Allaf saying: `You claim that the Creator is the One Who

knows, and His knowledge is His own essence; so, He then becomes a knowledgeable person

who is different from the world [His creation]; why then don't you say that He has a form

"'?unlike all other forms

It is no secret that this statement, if true, proves only that he opposes al-`Allaf's views. Not

everyone who argues about something is a believer therein, since it is possible that his

purpose is to test al-`Allaf's beliefs and sift his knowledge, as al-Shahristani suggests, :saying

The man is above what his opponent accuses him and beneath what similitude he" strikes." If

we suppose that it is proved that Husham believes as such, this could be before his going back

to the true guidance [through Imam al-Sadiq (as)]. You have come to know that he used to

believe like the Jehmis, then he saw the light of guidance through Muhammad's ,(progeny (as

and became an Imam of those who followed their Imams. Nobody among our ancestors has

found any proof of what the opponent attributes to him, yet we find some traces of what they

have attributed to Zararah ibn `Ayan, Muhammad ibn Muslim, Mu'min al-Taq, and their

peers. This comes in spite of the fact that we spared no effort to research the accusation and

found its bases nothing more than injustice and animosity, intrigue and false allegation; "Do

".not think that Allah is unmindful of what the oppressors do

As regarding what al-Shahristani has alleged of Husham's belief in Ali (as) as Allah, this is a

joke that causes even a bereaved woman whose child has just died to burst in .laughter

Husham is above such nonsense and superstition. Husham's statements dealing with

tawhid

call for the glorification of Allah above being reduced to a physical form of any nature, and

His sublimity above what the ignorant allege. His statements dealing with imamate and

wisayat reflect his preference of the Messenger of Allah, peace be upon him and his ,progeny

over Ali (as). He declares that Ali (as) is just a member of the Prophet's nation and a ,subject

his vicegerent and successor, and that he is a servant of Allah who has been wronged and overcome and was unable to secure what is rightfully his, being forced to succumb to the power of his opponents, continuously afraid about his safety, having neither supporter nor helper; so, how can al-Shahristani say: "Husham ibn al-Hakam has studied usül in depth. We must not forget his arguments with the Mu`tazilites, for the man is above what his opponent charges, and beneath what similitude he strikes, for he argued with al-`Allaf saying: `You claim that the Creator is the One Who knows, and His knowledge is His own essence; so, He then becomes a knowledgeable person Who is different from the world [His creation]; why then don't you say that He has a form unlike all other forms?'" He then attributes to Ali ((as the allegation that he is Allah Almighty! Isn't this a clear self-contradiction? Is it proper for Husham, in spite of his abundant knowledge and contributions, that such nonsense is attributed to him? Certainly not. But these people have insisted on piling charges out of their own envy and animosity towards Ahl al-Bayt (as) and those who follow their views;

so, we

.are Allah's, and unto Him is our return

Authorship flourished during the lifetime of Imams al-Kazim, al-Rida, al-Jawad, al-Hadi, al-

Hasan al-Zaki al-`Askari, peace be upon them, in a way that was never preceded, and

traditionists quoting them and other Imams spread far and wide throughout the land, trying

their best reasoning to attain knowledge, in pursuit of it and of its secrets, enumerating its

issues, verifying its facts, saving no effort to record the arts and collect particles of .knowledge

Al-Muhaqqiq, in his Al-Mu`tabar, says: "Among the students of al-Jawad, peace be upon

him, were virtuous men like al-Husayn ibn Sa`id and his brother al-Hasan, and also Ahmed

,ibn Muhammad ibn Abu Nasr al-Bazanti, Ahmed ibn Muhammad ibn Khalid al-Barqi

Shathan, Abul-Fadl al-`Ami, Ayyüb ibn Nüh, Ahmed ibn Muhammad ibn `gsa and others

whose list is quite lengthy... Their books till today are in current circulation among the

".companions reflecting their abundant knowledge

Suffices you the fact that al-Barqi's books outnumber a hundred, and al-Bazanti has authored

his renown work titled Jami` al Bazanti, while al-Husayn ibn Sa`id has written thirty books. It

is not possible in such a Letter to count what has been written by the students of the six

Imams who descended from Imam al-Sadiq (as), peace be upon them, but I refer you to the

available biographies and bibliographies; so, read about the biography of Muhammad ibn

,Sinan, `Ali ibn Mahziyar, al-Hasan ibn Mahbüb, al-Hasan ibn Muhammad ibn Sam`ah

Safwan ibn Yahya, `Ali ibn Yaqtin, `Ali ibn Fadal, `Abdul-Rahman ibn Najran, al-Fadl ibn

Shathan (who authored two hundred books), Muhammad ibn Mas`üd al-`Ayyashi (who wrote

more than two hundred titles), Muhammad ibn `Umayr, Ahmed ibn Muhammad ibn `gsa

who quoted one hundred companions of al-Sadiq (as), peace be upon him),) Muhammad ibn

-Ali ibn Mahbüb, Talhah ibn Talhah ibn Zayd, `Ammar ibn Müsa al-Sabati, `Ali ibn al`

Nu`man, al-Husayn ibn `Abdullah, Ahmed ibn `Abdullah ibn Mahran who is better known as

Ibn Khaniba, Sadfah ibn al-Munthir al-Qummi, `Ubaydullah ibn `Ali al-Halabi who brought his book to al-Sadiq (as), peace be upon him, to edit and verify, which he appreciated and said: "Do you see these folks having a book like this one?!" Add to them Abu `Amr the physician, `Abdullah ibn Sa`id who brought his book to Abul-Hasan al-Rida, peace be upon him, for the same purpose, and (nus ibn `Abdul-Rahman who brought his book to Imam Abu .Muhammad al-Hasan al-Zaki al-`Askari, peace be upon him

Anyone who researches the biographies of the followers of the progeny of Muhammad, peace be upon him and them, and researches those who kept company with the nine Imams from the descendants of al-Husayn, counting their works contemporary to their respective Imams and reviewed by those they quoted, disseminating the hadith of Muhammad's progeny in every branch and root of religion..., will come across thousands of such men. Then if he gets acquainted with these sciences in every class as handed down from the time of the nine Infallible Imams (as) till our time, he will certainly be convinced then that the sect of these Imams is mutawatir (consecutively reported), dispelling any doubt he might have

about the

fact that our worship of the Almighty Allah in the roots and branches of the faith is derived

from the Messenger's Household. Nobody doubts this fact except one who is arrogant and

prejudiced or dumb ignorant; so, praise be to Allah Who has guided us to this, for without His

.guidance, we would not have been thus guided; Wassalam

,Sincerely

Sh

Footnote

[١] Al-Huda, the Iraqi magazine, quoted this Letter and published it in series in its first and

.second volumes in a column signed by the humble author

[٢] Refer to the biography of Jubayr ibn al-Habab ibn al-Munthir in Part One of Al-Isabah.

[٣] Such as al-Najashi's Index, Shaykh Abu `Ali's Muntahal Maqal fi Ahwalir Rijal, Mirza

Muhammad's Minhajul Maqal fi Tahqiqi Ahwalir Rijal, and many other books dealing with

.this branch of knowledge, and they are quite few

[۴] Indicated so by many masters of the art such as Shaykh al-Baha'i in his Wajiza, and many

.other renown personalities

[۵] Refer to al-Tibrisi's Mujma` Bayan fi Tafsiril Qur'an in the section dealing with the

exegesis of the verse reading: "Say: `I do not ask you for any reward for it other than being

kind to my kin'" in Sürat al-Shüra, and you will find him quoting Abu Hamzah's own .tafsir

[۶] Our fellows have reported all of Abu Hamzah's books, giving him credit for the ,narration

and the details are in their books. Our dignitary-authority Sayyid Sadr ad-Din al-

Müsawi has

abridged Risalat al-Huqüq and published it in order to be memorized by heart by Muslim

youths, and he has done a very good job; may Allah enable the Muslims to enjoy the fruits of

.his concern and the magnitude of his effort

[٧] He does so when he mentions the Baqiriyya and Ja`fariyya among Shi`ah sects in his

.book Al-Milal wal-Nihal

Letter ١١١

Conviction Jamadi al-ula ١, ١٣٣٠ I bear witness that you, in the roots and branches of the faith, are followers of the Imams from

the Messenger's progeny. You have clarified this matter and rendered it obvious, unveiled

whatever was obscure thereof; so, to doubt you is madness, and to mistrust you is

misguidance. I have scrutinized your letter and found it very pleasing. I verified it and was

able to inhale its divine fragrance which nourished me with its sweet scent. Before knowing

you, I used to be confused about your beliefs due to what I hear of allegations from ;scandalmongers

now I have found it to be a lantern that dispels the darkness, and I am leaving you

victorious, successful; so, how great is the blessing which Allah has bestowed upon me, and

how great your benefit unto me! Praise to Allah, Lord of the Worlds, Wassalamo .Alaikom

,Sincerely

Letter ۱۱۲

Appreciation Jamadi al-Ula ۲, ۱۳۳۰ I bear witness that now you are acquainted with the matter, capable of handling it. You have

surpassed all others in comprehending it and researching it minutely, scrutinizing it ,carefully

turning it to all sides, discerning its inner implications, seeking its essence and nature, without

being swayed by nationalistic biases, nor motivated by personal interests. So, the attributes of

your clemency cannot be harmed, nor can your mind be dominated. You have dealt in depth

researching it with a clemency that is more than pleasing, and with a mind more spacious than

this world, minutely verifying, without minding the view of kith or kin, till what is hidden has

surfaced; truth has manifested itself, and morning rays have appeared to all those who can

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see; so, all praise is due to Allah for guiding us to His religion, and for being successful to

attain what He has enjoined us to attain of His Path: THE RIGHT PATH, and may He send

.blessings unto Muhammad and the progeny of Muhammad, and many salutations

,Sincerely

Glossary

.Athan: the call for prayers; muaththin is one who performs athan

.Athbat: plural of thabat, one who is widely recognized as an authority in his own field

Atiyya: gift, present, grant, boon`

Awl: one sought during the time of need, a reliable helper`

Bada': starting point, the very beginning of something, the onset

Bara'ah: dissociation or renunciation

Baytul-Mal: Islamic government's state treasury

Diwan: a collection of poems

Faqih: jurist, one who is knowledgeable in Islamic jurisprudence

Fatawa: plural of fatwa, a religious edict or decision

Fiqh: the science of Islamic jurisprudence

Firqa: group, party, sect

Furü` : branches of the faith

Hadith: (singular:) tradition, a statement made by Prophet Muhammad (pbuh); its

plural is: ahadith

Hajj: Islamic pilgrimage to Mecca during the prescribed period

Ihram: pilgrimage garb, white unwoven cotten shroud worn by pilgrims

Ijtihad: the degree one reaches in order to be qualified as a mujtahid, one who is capable of deriving religious decisions on his own

Imam: leader of an ummah, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme relgious authority, or one of the (Twelve Infallible Imams (as

Isnad: the method whereby one hadith is traced and in the end attributed to a muhaddith, traditionist, one who transmitted it the first time

Jahiliyya: pre-Islamic period of ignorance

Janaba: uncleanness caused by seminal discharge

Jihad: a struggle, an effort exerted, or a war waged in defense of Islam

Jizya: a protection tax paid by non-Muslims living under Muslims' control in exchange for their exemption from the military service

Kafir: infidel, apostate, atheist, one who does not believe in the existence of the Creator

Kalam: the science of logic

Kalima: synonymous to "shahada," it is a Muslim's declaration of faith (that is, to testify that there is no god except Allah, and that Muhammad (pbuh) is the Messenger of Allah), and it is always pronounced in Arabic

Khiraj: the combination of all religious taxes collected at the end of the Islamic lunar year

Khums: one-fifth of one's savings (usually paid by Shi`a Muslims) set aside from annual income

Khutba: lecture, sermon; a speech delivered on a specific occasion

Kufr: apostacy, infidelity, disbelief

Kunyat: usually applied for a parent, it is the way of calling him or her by the name of his or her oldest son (such as saying "father of so-and-so" or "mother of so-and-so"), or it may be applied out of respect, a tradition usually followed in Arab countries, and it is applied as a

.prefix to one's name

Maqam: standing place, a place where one usually stands to preach or address the public

Mawla: depending on its usage, it may mean either "master" or "slave," or it may mean one who is most fit for a specific position of honor and prestige. Derived from the adjective awla (one who is best qualified), it means: the person who is best suited to be the religious and temporal leader of all Muslims.

Mu'min: believer, one who has iman, conviction, true belief

Mujtahid: one who acquires the degree of ijtihad and thus becomes capable of deriving religious decisions on his own

Musnad: a compilation of traditions (ahadith) which are consecutively and chronologically traced to their transmitters

Mut`a: temporary marriage

Mutawatir: consecutively reported, traced by a perfect chronological chain of ascertained narrators of hadith

Najasa: uncleanness, impurity

Najwa: a silent supplication

Nuthur: plural of nathr, one's pledge to do something very good to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish

Qayyim: person in charge of something, one charged with authority

Qibla: direction towards the Ka`ba, Mecca

Sadaqa: (singular:) charity offered voluntarily; its plural is: sadaqat

Sahabah: (singular:) companions of the Holy Prophet Muhammad (pbuh); its plural is: sahabi

Shari`a: Islam's legislative system

Shubha: (singular) doubt, suspicion; its plural is: shubuhat

Shüra: the principle of mutual consultation, Islam's form of democracy

Siqaya: the act of providing water to the thirsty free of charge

Sunan: plural of sunnah: a highly commended act of worship or way whereby a Muslim seeks nearness to Allah

Tabi`i: (singular:) one who accompanied for a good period of time and learned from a sahabi, a companion of the Holy Prophet Muhammad (pbuh); its plural is: tabi`in

Tafsir: (singular:) exegesis or explanation of Qur'anic verses; its plural is: tafasir

Tahara: purification, the act of removing najasa, uncleanness or impurity

Takbir: the act of glorifying Allah by declaring in an audible voice: "Allaho Akbar!" Allah is Great!

Taqiyya: one's way of exerting precaution in order to save his life when it is in jeopardy, Shi`as' way of trying to survive against the presence of sure perils

Taqlid: the concept of following a mujtahid or an authority recognized as the a`alam, the most knowledgeable in Islamics

Tashahhud: the testimony regarding Allah being the Lord and Muhammad (pbuh) being His Servant and Messenger; it is the uttering of "Ashhadu an la ilaha illa-Allah, "wa anna Muhammad abdoho wa rasooloh

Tawatur: consecutive reporting, the tracing of one particular hadith to its respective chronological chain of narrators

Tawhid: the concept of the absolute Unity of God, the belief that God is One and indivisible, One - and Only One - God

Tawwabin: the penitent ones, those who repented their reluctance to go to the rescue of Imam Husain (as) when he was confronted with Yazid's armies and who enlisted under the military command of al-Mukhtar and pursued those who massacred Imam Hussain ibn Ali ibn Abu Talib (as) and killed them

Thiqat: plural of thiqah, a trustworthy authority

Ulema: plural of `alim, scholar-theologian`

Usül: the basics of jurisprudence

Waqf: a piece of property dedicated for the promotion of any particular good cause

Wilayat: supreme authority that combines both temporal and religious authority

Zakat: Literally, it means "purification;" it is a compulsory ٢.٥٪ tax on one of three

categories of wealth: ١) metal coins (gold, silver, etc.), ٢) grain crops (barley, wheat, ,grain

rice, etc.), and ٣) animals raised for food consumption. Zakat is somehow a complicated

issue, and for details, readers are advised to consult books dealing with fiqh. Among

its types

are: zakat al-mal (taxable wealth accumulated during one full year), and zakat al-fitr (a tax to

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be paid by the head of a household at the commencement of the fast of the month of

.(Ramadan

...And surely Allah knows best

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism places-

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web kiosks-

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website-

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS, WINDOWS PHONE and WINDOWS editions-

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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